

# The Living Church



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(See pages 165 and 177)



# The Living Church

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

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 ADA LOARING-CLARK .....Woman's Editor

Published and printed by MOREHOUSE PUBLISHING Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. New York Office, 14 East 41st Street. Entered as second class matter at the Post Office, Milwaukee, Wis.

## SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,  
 LATIN - AMERICAN COUNTRIES,  
 AND SPAIN .....\$4.00 per year  
 CANADA AND NEWFOUNDLAND..... 4.50 per year  
 OTHER FOREIGN COUNTRIES ..... 5.00 per year

## Church Kalendar



AUGUST

31. (Saturday.)

SEPTEMBER

1. Eleventh Sunday after Trinity.
8. Twelfth Sunday after Trinity.
15. Thirteenth Sunday after Trinity.
- 18, 20, 21. Ember Days.
21. St. Matthew (Saturday).
22. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels. Fifteenth Sunday after Trinity.
30. (Monday.)

## CALENDAR OF COMING EVENTS

SEPTEMBER

- 2-6. Annual Institute for Priests, Kent School, Kent, Conn.
- 9-12. Retreat for Priests, Adelynrood.
- 10-12. Synod of the province of Washington, St. Andrew's School, Middletown, Del.
16. Special convention of Kansas to elect Bishop Coadjutor.
- 16-20. Autumn School of Sociology, Adelynrood.
- 24-26. Synod of the province of the Northwest in Gethsemane Cathedral, Fargo.

## CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

9. St. Stephen's, Fall River, Mass.
10. St. Saviour's, Old Greenwich, Conn.
11. St. John's, Dunkirk, N. Y.
12. Good Shepherd, Waban, Mass.
13. Trinity, Bridgeport, Conn.
14. St. Luke's, Fair Haven, Vt.

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## Clerical Changes

### APPOINTMENTS ACCEPTED

BURKE, REV. B. NORMAN, rector of St. Luke's Church, Dixon, Ill., has taken charge of St. Peter's Church, Grand Detour, along with his duties at Dixon.

JONES, REV. DAVID ACKLEY, temporary assistant at Christ Church Cathedral, New Orleans, La.; is now canon in residence at the Cathedral. Address, 2919 St. Charles Ave.

JONES, REV. EMMETT G., deacon, to be in charge of St. George's Mission, Englewood, Colo. Address, 2015 Glenarm Place, Denver, Colo.

MCCOLL, REV. J. RODGER, became rector of the Church of the Holy Trinity, Danville, Ill., as of July 1st, and will also assist at the Chapel of St. John the Divine, Champaign, Ill. (Sp.). Address, 1007 S. Wright St., Champaign, Ill.

MCLAUGHLIN, REV. A. M., formerly in charge of St. Stephen's Church, Newton, Iowa; to be in charge of St. Timothy's Church, Chicago, Ill. (C.), effective September 1st. Address, 3555 W. Huron St.

PHIPPS, REV. PAUL A., formerly in charge of St. George's Mission, Englewood, Colo.; to be vicar at St. Andrew's Mission, La Junta, and general missionary to the Arkansas Valley. Address, 801 San Juan Ave., La Junta, Colo.

ROGERS, REV. THOMAS K., of Holy Innocents' Mission, Chicago, Ill., to be assistant at the Church of the Holy Spirit, Lake Forest, Ill. (C.).

WHITMEYER, REV. GEORGE L., formerly rector of All Saints' Church, Briarcliff Manor, N. Y.; to be rector of All Saints' Church, Atlantic City, N. J. Address, 10 S. Chelsea Ave.

WYATT, REV. GEORGE D., Jr., formerly member of the Associate Mission, Hays, Kans. (Sa.); to be priest in charge of the Church of the Holy Nativity, Kinsley, and Bethany Church, Larned, Kans. (Sa.). Address, Kinsley.

### NEW ADDRESS

APPELBERG, REV. CARL L., formerly Marcus Hook, Pa.; 34a, Taarbaek Strandvej, Klampenborg, Denmark.

### RESIGNATION

MYERS, REV. FRANK R., as priest in charge of St. Timothy's Church, Chicago, Ill. (C.), effective September 1st. The Rev. Mr. Myers holds rank of chaplain-major in the Illinois National Guard and will continue in that capacity.

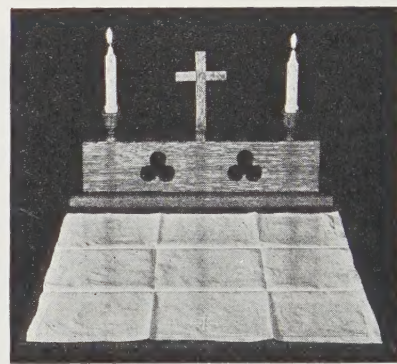
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## CORRESPONDENCE

*All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.*

### The South India Scheme

**TO THE EDITOR:** In your issue of July 27, 1935, under the heading, Misstatement on South India Scheme Is Made by Bishop, you quote from a leaderette in the *Church Times* of June 14, 1935. Will you allow me to say that the sentence which the *Church Times* complained of as a serious misstatement does not appear in the Unified Statement of this year (*World Wide Witness*). It was in the proof copy of that book which was presented to the Church Assembly. The sentence was amended by consent in the Assembly so that it now reads "the main features of the" (South India) "Scheme are now complete on the lines envisaged at the Lambeth Conference of 1930."

The *Church Times* courteously published on June 28, 1935, a letter from me in which I took exception to both the criticisms of the Scheme which the leaderette made. My objection to the second is that there is no provision anywhere in the Scheme giving "to a diocesan bishop a power of dispensation, authorizing, in special cases, a minister who is not a priest to celebrate the Eucharist." In a note at the end of my letter the editor admitted that this allegation was "a slip." I am sorry that your valuable paper should have given further currency to these hasty words of your contemporary.

✠ EDWIN JAMES PALMER.

Blackmoor, Liss, Hants, England.

### The Social Security Act

**TO THE EDITOR:** On February 15, 1935, I mailed to all of the bishops, clergy, and lay officials of the Church a statement setting forth the implications, as we saw them, of the Social Security Act in the form as originally drafted, insofar as it might affect the continued successful operation of the Church Pension Fund. While being in full sympathy with the ideals of the proposed legislation, the trustees of the fund felt it their duty to place before the Church certain facts which were considered to be important.

On August 14, 1935, after it had been passed in an amended form by both Houses of the Congress, the President signed the bill and it became law. The Social Security Act, in its present form, contains a clause excluding from its provisions the employees of religious, charitable, and educational institutions, no part of the net earnings of which inures to the benefit of any private shareholder or individual. The exact wording of the clause is as follows:

*"Service performed in the employ of a corporation, community chest, fund, or foundation, organized and operated exclusively for religious, charitable, scientific, literary, or educational purposes, or for the prevention of cruelty to children or animals, no part of the net earnings of which inures to the benefit of any private shareholder or individual."*

We understand that this relieves churches and similar ecclesiastical organizations of the taxes imposed by the act. There appears to be no reason, therefore, why the Church should not look with confidence upon the continued successful operation of the Church Pension Fund.

This should not be confused with the so-called "Clark Amendment," offered by Sena-

tor Clark, proposing a similar exclusion for employees of industrial corporations which maintain private pension systems providing benefits equal to or in excess of the government provisions. The Clark Amendment was opposed by the administration and was finally withdrawn, subject to further study.

The Social Security Act will not affect the proven value of legal reserve life insurance companies, such as the Church Life Insurance Corporation, a subsidiary of the Church Pension Fund. It does not eliminate the need for life insurance as a means of protection for one's family. Its benefits are distinctly limited and, although they will afford income to many who might not otherwise be protected, no one should fail to maintain any existing insurance or other similar protection.

BRADFORD B. LOCKE,

Executive Vice-President,

New York City. Church Pension Fund.

### St. Luke's Chapel, New York City

**TO THE EDITOR:** It has been brought to my attention that people are troubled by my question, "Where are we?" at the end of my review of the book, *Greenwich Village* (L. C., July 20th). I am reminded of the admirable and devoted work done at St. Luke's Chapel in Trinity parish. Confession is good for the soul. As I read the dreary story in that book of the spiritual wilderness which Greenwich Village apparently is, St. Luke's, for which I have exceptional reverence and regard, immediately occurred to me. But my provincial Boston mind—always dim on geography—wasn't at all sure that St. Luke's was within the Village precincts. And even if so, can one spiritual center redeem such a situation as is here depicted. I know the Village only through that book; so far as I am aware, our communion may have vital and numerous centers of spiritual power scattered through it, and the compilers of the book may have done us gross injustice. But my review dealt with the book, not with direct knowledge of the situation; and on the basis of that book, I think my rhetorical question was justified.

Thank God, in any case, for St. Luke's! Wellesley, Mass. VIDA D. SCUDDER.

### "Visiting Preachers"

**TO THE EDITOR:** I have read with edification your leading article on Visiting Preachers (L. C., August 10th). I have heard one or two in our local health and seaside resorts.

May I remind your readers of the remark of Louis XVI after listening to a sermon by the future Cardinal Maury: "If the abbe had only said a few words on religion he would have discussed every possible subject."

One of my girls returned last week and informed me that she had heard discourses from distinguished visitors on "Shakespeare, psychology, cabbages, and carrots."

Seaford, Del. (Rev.) JOHN R. CROSBY.

### A New Saint

**TO THE EDITOR:** A new saint for the Anglican Church! The *New York Times* of June 9th announces a wedding in the Church of St. Barabas, Irvington. . . . Scotia, N. Y. (Mrs.) PIETER JUCHTER.

### The Liberian Mission

**TO THE EDITOR:** Please let me thank you for the excellent disposition of my article on the Holy Cross Liberian Mission (L. C., May 18th). It will be a most substantial help to letting our fellow-Churchmen know what we are trying to do for the natives in the hinterland of Bishop Campbell's great diocese. I am writing this from the porch of a native-built mud house in the Gbandi country, while there lies out before me a magnificent panorama, sweeping now up into high mountains, then plunging to deep valleys all clothed with glorious forests of palm; and within the radius which lies in sight there are, at a most conservative conjecture, at least a hundred towns, waiting for the message of the Gospel.

Since my article was written, great additional advance has been made. We are now visiting 18 towns regularly for the "God-palaver," as the natives call it. These lie in the territory of the three nations, the Gbandis, the Kissis, and the Buzis, and among them we have at this writing 795 adults preparing for baptism. Forty were baptized at Easter and Whitsunday, all of whom, except four little babies, were confirmed by the Bishop at the same service. The people are offering themselves literally by the hundreds for instruction, but we are seeking to avoid the snare of mass-conversions, which has proved so disastrous many times in the history of Christian missions. We receive only those who seem the most earnest, and they are tested out by a long, hard, course of instruction. Will our friends pray that we may have wisdom and guidance for the gathering in of the great harvest which is offering itself?

(Rev.) SHIRLEY C. HUGHSON,

Bolahun, Liberia.

Superior, O.H.C.

### "The Church and the Newspaper"

**TO THE EDITOR:** The Editor is quite right in his remarks (L. C., August 24th) regarding the sermon preached by me at St. George's, New York City. Not in justification, however, but to finish an incomplete thought, I did say, I believe, that outstanding names and events were always given space as they obviously constituted what is known as "news." I did blame the clergy, in a measure, for not sending in legitimate items—common, everyday events that are so important in the life of a parish. I also asked the public to take a share of the blame because of their attitude of indifference. They control the policies of the press, even as they do entertainment.

Stories from explorers and big game hunters are always welcome. I wonder if some of the personal experiences of our missionaries would be acceptable—were they sent in. They must have many that have the making of really thrilling "human interest" stories.

The press in New York City is most generous in its treatment of the Church, its activities, and great names, and I must say, here, that the reporter did ask me for notes and if the reporting was incomplete mine was the blame as I had none.

However, by-and-large, throughout the republic, the press is not so kindly disposed. All of us have, on occasion, tried to get what we considered a "good story" printed only to be advised that it really came under the head of advertising and must go in through that channel.

(Very Rev.) F. W. GOLDEN-HOWES.

New York City.

**TO THE EDITOR:** May I express my approval of the editorial, *The Church in the Newspaper* (L. C., August 24th), taking issue with the statement reported to have been made by the Very Rev. Frederick



Golden-Howes that the secular press gives very little space to news of the Church. Our experience has been just the opposite.

Five years ago I felt that the Episcopal Church in Minnesota was entitled to more and better publicity than it had been receiving, and therefore urged our department of publicity to secure the services of a director of publicity, whose job it would be to secure news from our parishes and organizations and to write up the news story in such a manner that our secular press could print it without first sending for a re-write man; and, lastly, to act as a clearing house where the secular press could get advance information on coming events without sending reporters to dig out the facts from uninformed clergy and laity. The department accepted my suggestion and secured the services of Miss Gwendolyn Thomas as director of publicity with the following results:

Number of columns in secular press		
1930.....	3	per month
1931.....	11	" "
1932.....	15	" "
1933.....	21	" "
1934.....	27	" "

Not only has the secular press given us all the space asked for, printing our stories practically as written, but they have been most gracious and accommodating in sending reporters and photographers to cover special events whenever asked. We owe them a debt of gratitude.

It seems to me that the secret of securing publicity in the secular press consists in remembering that they are business organizations, and that news must be news and presented to them in a business-like manner. Minneapolis, Minn. E. R. COPPAGE.

#### "Simon Stone"

TO THE EDITOR: Do you know anything about the authorship of that very remarkable ballad, "Simon Stone," which appeared in the June issue of the *Holy Cross Magazine*? It certainly is too valuable, merely from a devotional and literary viewpoint, to be lost to Catholic readers; of the "Old English ballad" style—except that it has that which none of them ever had—a simple touch of true Catholic devotion and also a very vivid perception of what must have been the mental and spiritual condition of the Apostles during that Great Forty Days. Then the culmination, the very last line—"said Simon Stone, I want a word with the Lord, alone." It is touching—starts the tears.

I can't find anything about the author. The Rev. Mother Superior, C.S.M., at Peekskill, writes me that Fr. Huntington often quoted it in his meditations.

Can't you "do something about it?" say make a post Easter card of it? Or considering Fr. Huntington's fondness for it, it might be appropriate to reprint it in THE LIVING CHURCH.

Anyhow, it is a gem; and I want a few copies. (Rev.) S. J. FRENCH.

Milledgeville, Ga.

TO THE EDITOR: I do not know the source of the ballad, "Simon Stone." It was in Fr. Huntington's scrapbook, typed, no signature.

(Rev.) KARL TIEDEMANN, O.H.C.

West Park, N. Y.

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### The Reims Cathedral

TO THE EDITOR: In the July 27th issue of THE LIVING CHURCH there was made in an article a misstatement so glaring that in my opinion it should be corrected lest someone get a wrong impression of the facts. I refer to the article by the Rev. Irwin St. John Tucker, entitled Joan of Arc's Window. Halfway down the page Fr. Tucker makes this statement:

"During the four-year bombardment, Reims Cathedral was sacred to German and French gunners alike. At any time the German artillery could have dropped a shell within the fabric, wrecking it utterly. They did not. All that happened was that ceaseless concussions shook loose some of the window panels."

As a matter of fact, as Fr. Tucker could easily have ascertained from any recent encyclopedia, the building was *not* sacred to the German gunners. When the city of Reims was first bombarded, two incendiary shells from the German artillery set fire to the roof over the sanctuary and to the scaffolding over the west end, erected by the government to restore the building. The entire roof was burned off at that time, and the flaming scaffolding did irreparable damage to the west front and to the sculpture thereon. Thereafter shell after shell fell upon this venerable structure, the Coronation Church of France, and finally rendered the building a quite complete wreck. It has been partly restored, largely through the generosity of an American. The archpriest of the Cathedral during the War, the present Bishop Landrieux, wrote a most interesting and exhaustive book on the destruction of the Cathedral, entitled *The Cathedral of Reims, the History of a German Crime*. The book is most carefully documented, both by record and by photographs of the places hit by various shells, and the dates upon which these shells fell. I have not this book at hand at the moment, but my recollection is that in all, several hundred shells struck the fabric, many doing irreparable damage. The famous "Smiling Angel" has been almost completely shattered. The Pope, the Cardinal-Archbishop of Reims, and several other people of international importance tried again and again, by personal appeal to the Emperor of Germany, to turn from the Cathedral the wave of German destruction, but to no avail. After the heights outside the city were finally evacuated by the Germans, orders from the Commandant of the battery and his superior were found, specifically ordering the shelling of the Cathedral. Can this be the record of a building "Sacred to the German gunners"? And if Fr. Tucker will but turn to Lawrence Stallings' *Photographic History of the First World War* he will find two photographs of shells exploding on the transepts of the Cathedral. Most of the priceless glass of the building was either blown out by shell-fire, or melted and cracked out by the heat of the

conflagration which raged over the West Front and above the stone vaulting of the structure. The great carillon was reduced to scrap metal, the choir stalls burnt to cinders. For years the building was wholly closed to the public, and today even, some parts are not open.

I trust that you will feel like publishing these facts, not to embarrass Fr. Tucker, but to correct a misapprehension about the kindness of heart of the invading armies and their appreciation of a great work of art.

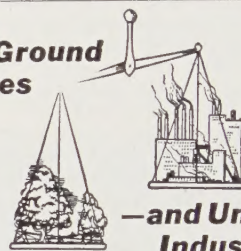
Wolfeboro, N. H. ROBERT W. MEADER.

### St. Stephen's College

TO THE EDITOR: I think it was an outrage to separate St. Stephen's College from the Episcopal Church.

The more I meditate upon it, the more incensed I become. CHARLES D. LAWSON.  
Philadelphia, Pa.

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Published Monthly by the  
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September, 1935 Vol. XLVI. No. 9

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W. Norman Pittenger

*Some Italian Cathedrals.* Edward Rochie Hardy

*Prayer as Communion With God.* W. S. Chalmers, O.H.C.

*The Sisterhood of the Holy Nativity.*  
One of the Sisters

*The Driving Forces of Our Nature.*  
James O. S. Huntington, O.H.C.

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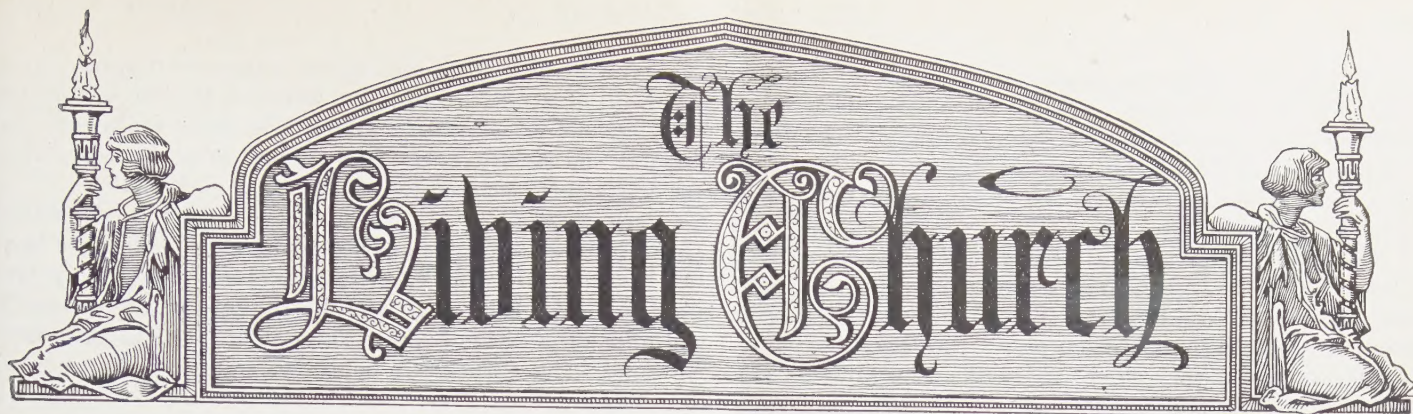
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VOL. XCIII

MILWAUKEE, WISCONSIN, AUGUST 31, 1935

No. 9

## EDITORIALS & COMMENTS

### Toward Christian Unity

*(Editorial Correspondence)*

Middelfart, Denmark.

**I**T IS CUSTOMARY to pay lip service to the ideal of Christian unity. Too often it is lip service only, and we have no actual conception of the possibility or even the desirability of realizing the ideal. But there is one organization, the World Conference on Faith and Order, commonly known as the Lausanne Movement, that honestly believes in the ideal and proposes to leave no stone unturned in the effort to realize it—and that, if possible, within our own generation.

Humanly speaking, the reconciliation of the great difficulties that stand in the way of a united world-wide Christian Church seems to be, and is, impossible. Even the reunion of Protestantism, to say nothing of intercommunion between a united Protestantism on the one hand and united Anglicanism, Orthodoxy, and Old Catholicism on the other, seems an insurmountable task, while the inclusion of the great Roman Catholic communion in any program of unity appears so visionary as scarcely to be worthy of serious consideration. Yet what is humanly impossible is wholly feasible in the providence of Almighty God, to whom all things are possible; and the believer in our blessed Lord cannot fail to have confidence that in due time and under the guidance of the Holy Spirit His great prayer, that we may all be one—that there may be one fold and one Shepherd—must finally be realized.

It is that spirit that animates the Lausanne Movement, and it was the foremost characteristic of the meeting of the continuation committee that has just been concluded in this beautiful seaside conference center on the island of Fyn. The specific purpose of the meeting was to arrange the time, place, and program of the second World Conference on Faith and Order, which is to be held in Edinburgh in August of 1937. But the very bringing together of Church leaders from a score of countries, representing nearly thirty Christian communions ranging from the Eastern Orthodox Church to the Society of Friends—having already the common ground of belief in Our Lord Jesus Christ as God and Saviour—is in itself a long

stride toward that mutual understanding and toleration without which advance along the path of reunion is impossible.

**T**HE PROGRAM for the 1937 World Conference is being worked out carefully and wisely. There will be no necessity of going again over the ground covered at the first conference in 1927, for that is adequately represented by the reports embodied in the book *Lausanne, 1927* and the volume *Convictions*, the latter of which records the responses of the several Christian bodies to those reports. Thus the definite achievement of 1927 was a general survey of the similarities and differences and the establishment of the principle that unity will never come by the glossing over of sincere differences of conviction. Herein lies the difference between the slow but sound method of Lausanne, and the hasty and ill-advised action of individuals and groups who, through premature interdenominational Communion services and the like, falsely herald a unity that does not in fact exist, and so often hinder rather than help the cause that they purport to espouse.

But now that this preliminary ground-work has been laid, there is no need for the 1937 conference to go over it again. The convictions of the various communions have been clearly stated; they are available for the study of any who are interested in them. The next step is that of trying to share with one another some insight into the meaning that our various confessions have for us; trying, as Canon Hodgson has said, "to dig down through the rocks to the Rock."

To us who hold the Catholic conception of the Church as the Body of Christ, this method of procedure has a tremendous appeal. Doubtless it would be possible to move more speedily in the direction of a sort of federal pan-Protestantism; and indeed perhaps the other World Conference, that on Life and Work, will achieve something of that nature. But we are not particularly interested in a pan-Protestant federation. Not only would it be at best but a shadowy substitute for organic union; it would perforce leave untouched whole areas of the Cath-



olic Faith—such important areas as, for example, the doctrine of the Communion of Saints, or the universally accepted orders and sacraments which are essential to a truly universal Church. So it is a matter of great satisfaction that these subjects, difficult though they are, are to be next of the agenda of the Lausanne Movement.

Perhaps it will require a miracle to achieve the goal of Christian unity. Indeed it would certainly seem that that is the case. But as Catholic Christians we believe in miracles, and we know of no article of faith that puts a time limit to the accomplishment of them. Indeed Our Lord, commenting on His own miracles, told His disciples that they should perform even greater ones in His name. If God requires of us a miracle for the attainment of that for which He prayed, then He will also make it possible for that miracle to be performed. For our part, we must prepare for it by expecting it, by watching and praying for it, and by implementing our prayers with our deeds and our lives. Thus, when in the divine wisdom the time is accomplished—whether it be soon or late, gradual or sudden—we shall be ready.

CLIFFORD P. MOREHOUSE.

### The Labor Sunday Message

THE FEDERAL COUNCIL of Churches, through its Department of the Church and Social Service, does a fine piece of work for the forwarding of social justice each year by issuing its Labor Sunday Message, with the urgent request to the ministers of all the religious bodies in the land bearing the Name of Christ to read it in their churches on Labor Sunday, or on the first Sunday thereafter that may be available. Many of our clergy do read this message every year to their people. It is earnestly to be wished that a very great many more of them would. The message this year is especially important and stirring.

We have now had over five years of depression. Millions of men, women, and children have suffered want and humiliation. Even when the danger of physical starvation has been averted, the peril of mental and spiritual hunger has not been met. People have lost what is more precious than food, clothing, and shelter: self-respect. The tragedy of this terrible loss is that it came upon those who suffered it through no fault of their own. They were willing and eager to work; they were able to work. But, even when they were ready to do anything at all (as most of them have been), they could find no work to do.

Worse still, people have been hungry in the midst of an abundance of food, indeed, a surplus of food; they have been without shelter while houses and apartments have stood empty. Needless to say, social scientists explain why these things came to pass, and why the remedy and the adjustment is slow. But this does not help the sufferings of those who are obliged to wait for the necessities of life. It is a tragic situation.

The Labor Sunday Message states this in poignant words. And the basic remedy it suggests is an increase in true religion. Only as men, women, and children pledge themselves to Christ and demand that all life shall be controlled by the principles of Christ can human society be reformed and the world be made a fit place for all people to live in. Individual conversion, corporate conversion: these are the only medicines for the sick soul of the modern world.

It may seem to some a far cry that in the message free speech and a free press are cited as having their roots in the Christian faith. But only as people are free to say what they think and declare what they believe to be right and true, can

they grow in spirit. They may appear to listeners to speak "wild and whirling words," in not a few instances. But the very act of thinking and of expressing convictions leads to growth in strength and dignity. It also leads to that so sorely needed virtue, a sense of responsibility.

Perhaps the most significant part of the Labor Sunday Message is its reference to prayer, and more striking still is the fact that its entire third and final page consists of a Litany for Labor Sunday. We might well lay all its petitions to heart, and offer them up with what Bishop Gore used to call "importance." But particularly impressive and necessary are two of them:

"From false notions that by preaching we can save the souls of men, while unemployment breaks their hearts, unbalances their minds, destroys their homes, tempts them beyond measure, visits want and disease upon their children; turns the heart to bitterness, hatred, and rebellion, or to hopelessness, despair and death:

"From ever forgetting the forlorn figure of the unemployed; from failure to see that our social fabric is as shabby as his coat, and that our heads must bow in equal shame with his":

May the whole nation respond to these petitions, and to all the others in the Litany: "*Good Lord, deliver us.*"

### Pledged Givers

WITHIN THREE DAYS from the time when they received their copies of THE LIVING CHURCH for August 3d, many subscribers who read in that issue the appeal of Dr. and Mrs. Ralph Adams Cram in behalf of the Russian Seminary of St. Sergius in Paris, enrolled as Friends of the Russian Seminary, and pledged themselves to certain amounts, payable annually and regularly. It is confidently expected that many more will thus come to the aid of that sorely needy institution and insure its continuance. For unless this seminary is maintained there is grave danger that the continuity of the priesthood of the Russian Orthodox Church may lapse. No Catholic can contemplate this possibility without being roused to coöperative action.

It is well known to the treasurers of Church funds that no form of coöperation is so certain and so convenient as the simple plan of pledged givers. Large gifts and legacies are matters for great rejoicing. Every good work needs them. But they can never be sufficient. The money required must always be made up of an immense number of small sums, regularly pledged and given. We all know that if every communicant of the Church gave, and gave regularly, as the fulfilment of a pledge, what he or she could afford to give, we should have no deficit at the National Council nor in our dioceses. Nothing is, or has ever been, so practically successful.

As the letter from Dr. and Mrs. Cram states, the Central Committee and the attendant local committees did not, and apparently cannot, make up the relatively small budget of the Russian Seminary. People gave generously when they were asked. When approached a second time, they gave again. They gave when they read the appeal in THE LIVING CHURCH in the spring. But these few friends were not enough. More are needed. And the pledges of those who have already given whenever they were asked are needed. A pledge is an obligation which every conscientious person remembers and keeps. It is one thing to say: "Will you give something more?" It is another to say: "Will you make a pledge, large or small, as you can?" That insures the "something more," and insures it at a definite time. It is a great thing, the "pledge system."



## The Bible in English

THE BISHOP OF SOUTHAMPTON and Canon Leonard Hodgson, two well-known Anglican Catholics, make an interesting suggestion in a recent issue of the *Church Times*. They write:

"Two years ago our Church was celebrating the centenary of the Oxford Movement; and it is now proposed that in the near future we should join in celebrating the four hundredth anniversary of the Reformation, with special thanksgiving for the publication of the Bible in English, and the placing of it in our parish churches.

"We who sign this letter . . . are writing to express the hope that these two celebrations will pass into history as emphasizing different elements in the one Faith, and not as demonstrations by opposed parties. We are convinced that few things could do more for the cause of Christian unity than that the same Church, which then thanked God for the Catholic revival, should now with equal whole-heartedness thank Him for the Reformation, and for the English Bible. For we believe that the Church of England will best play its part in Christendom when those within it who are accustomed to call themselves Catholic thank God for the fact that our Catholicism is reformed Catholicism, and those who are accustomed to call themselves Protestants thank Him for the fact that our Protestantism is Catholicism reformed."

THE LIVING CHURCH is glad to second this suggestion, and to add that another cause for common celebration is the twelve hundredth anniversary of the death of the Venerable Bede, whose Catholicity cannot be questioned and who translated a part of the Bible into the vernacular many centuries before Coverdale and the English Reformers. Our greatest literary heritages, as American Churchmen, are the English Bible and the Book of Common Prayer. It is certainly fitting that we should commemorate the important stages in making these a part of our spiritual treasury.

We are planning to make our issue of October 5th a special number in commemoration of the four hundredth anniversary of the publication of the Bible in English, and we can promise our readers some noteworthy features at that time.

## A Forward-Looking Rule

IT IS NOT too early to begin to plan for parochial work in the fall in the spirit of the Forward Movement. Here is a rule that Bishop Davis of Western New York has asked the people of his diocese to sign:

"Desiring to learn from Jesus Christ the Way of Life, I renew my pledge of discipleship, and in order to make it effective, I will earnestly endeavor to:

"1. Worship in the church at least once every Sunday, and use my Prayer Book and my will to make my worship real.

"2. Pray daily, at a stated time; and also spiritualize my activities by interspersing them constantly with brief prayer.

"3. Read the Bible, particularly the gospels, daily, to gain new insight into the mind of Jesus.

"4. Serve, by (a) testing my mental attitudes toward social and personal relationships by the Mind of Christ; (b) striving to influence others to take part in the Church's worship; (c) setting aside a definite percentage of my income for the Church."

## ACKNOWLEDGMENT

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

RUSSIAN THEOLOGICAL SEMINARY IN PARIS  
M. H. N. . . . . \$ 10.00

## Everyday Religion

## A Moving Picture

A MOVING PICTURE theater; refuge from the mid-summer blaze. The young lady star ends four unbelievable years of "smilin' through" her troubles. Well done, innocent, but heavy with optimism. Then comes the "comic"—impossible horseplay. But simple folks have a laugh, which is good for them. At this point, many go out. Nothing left but the newsreel.

We who stay watch West Point cadets parade in faultless uniforms. They change to boys in khaki sweating in dust after tanks in mock battle. A flutter—and an ex-President's widow, a fine American grandmother, cuts her 76th birthday cake, surrounded by her happy, teasing children's children.

Then it happens. We had read something of it, but here it is to the life! Hankow, the Chicago of China, again aflood with "China's sorrow." The rushing water must be over four feet high in this narrow street. The Yangtse and the Han must be miles out of bounds. Toward us struggles an unending stream of human beings, some of them almost breast high in the cold swirl. With a look of patient misery they face us for a moment, and then go out—actors in a real tragedy. Young men splashing, stumbling, with grandfathers pick-a-back. A mother with a baby on her shoulder, and dragging a ten-year-old breast high. Whole groups steering the sick or children on rafts made of tables and doors.

And out beyond the picture we know that the Yangtse and the Han are crumbling away peasants' mud homes, and swirling their poor bodies by the scores of thousands down past Wuhu and our brave Transfiguration Sisters, to the China Sea.

With a vengeance, this is a moving picture indeed! These people have looked us in the face for a moment as they struggled with death. Can we do anything for them? Were they only phantoms on a screen?

The Lord Christ has seen them all—as we have seen a few. This is His picture, no matter if commercial enterprise did work the miracle for us less than a month ago. Can we do anything about it? Thank God, the Church has already done something. We who have given to "foreign missions" are strengthening a few hands already stretched out to save. We can do more. We can do it now. Our own Department of Foreign Missions at 281 Fourth avenue, New York City, is calling for funds to cable shelter, food, and care through Bishop Gilman at Hankow. I am going to send something today. Will you?

The shadows on the screen are a heavenly vision we must answer. Let us share with Francis Wei's brothers, Christ's brothers, our brothers. And *then* let us send them the love of our hearts and our prayers. The Pacific cable for our money; the Sacred Heart of Jesus to relay our love!

## Progress in 1934

LET US NOT be deceived by the production of our farms and factories. The supreme question is, Did *we* grow in mental, moral, and physical stature? Not how fast the wheels turned in 1934, but "how slow and firm were the feet of thoughtful men upon the earth." Not how much improvement of motor design, but "how much we improved the motor of men—the knowledge, the understanding, the purpose."

—Robert A. Millikan.



## The Religious Significance of Labor

By the Rev. James Myers

Industrial Secretary, Federal Council of the Churches of Christ in America

THE CHURCHES have set aside the Sunday before Labor Day as a time for special emphasis on the religious significance of labor. The annual Labor Sunday Message of the Federal Council of Churches (see p. 169) receives a wide printing in the daily press and in religious and labor journals. It is sent out to their respective pastors by the social service departments of the various denominations affiliated with the Federal Council, and is read from thousands of pulpits throughout the country. In many cities union services are held with special speakers, and in some cities outdoor meetings in the public park, preceded by a parade of Church, civic, and labor groups.

The Labor Sunday Message this year stresses the prevailing poverty and unemployment of masses of our people and the basic absurdity and tragic stupidity of this situation in view of the abundance which could be made available for all by proper distribution of wealth and income and the maximum use of our factories, farms, and credit. It declares that "new forms of social control must be designed" to resolve "this anomaly of want in the midst of abundance."

In order to achieve such social change, special emphasis is laid upon the necessity of preservation of civil liberties, free speech, press, and assemblage; and upon the necessity of a wider organization of labor and of coöperatives. The Message warns also that "out of the heart are the issues of life. True religion must stand always not only against exploitation, but against the very desire to exploit."

These emphases are indicative of rather significant trends of thought and social action in the Churches. There is renewed conviction that there is only "one Gospel" but that it includes both individual and social application. It is true that while there has been a decided trend to the left in the political and economic thinking and action of thousands of ministers and Church members, there is also a noticeable reactionary trend among others in our Churches, so that the issue is being more sharply drawn within the Church as well as in society.

The past year has seen an increasing number of ministers and Churchmen speaking at union meetings, giving encouragement and counsel to organized labor, allowing use of Church buildings for labor union meetings, meetings of organized unemployed, and workers' education classes, helping to secure food and relief for families of strikers, defending civil liberties for all, warning against the use of violence by either side, and joining in active efforts in mediation to bring about constructive conclusions for strike situations. Thus, there has been increasingly practical interpretation in terms of action of the official stand taken by the Churches in their "Social Ideals" in favor of "the right of both employers and employees to organize for collective bargaining and social action; protection of both in the exercise of this right."

During the year there has been continued coöperation between Protestant, Jewish, and Catholic bodies in social action, and joint pronouncements on social and economic issues. Significant, also, is the marked increase of interest and action in Church circles with respect to the coöperative movement in this country. It is pointed out that here is a non-profit, democratic, coöperative form of economic organization, peculiarly congenial to religious idealism, offering a wide field of social action to middle class as well as industrial groups. Coöperative clubs are being rapidly organized among Church groups, educational

work carried on, and actual coöperatives formed. The contagion of Kagawa's active organization of coöperatives in Japan has already affected American Churches and it is to be expected that his visit to this country next year will give an added stimulus to Church groups in this form of translation of their ideals into economic action.

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## A Litany for Labor Sunday

From "Prayers for Self and Society," by the Rev. James Myers, Industrial Secretary of the Federal Council of the Churches of Christ in America.

For our ignorance and our greed which have brought to multitudes starvation in the midst of plenty,

*Lord, have mercy upon us.*

From sense of our own virtue at some slight charity to the unemployed,

*Good Lord, deliver us.*

From luxury and display, while many have not where to lay their heads,

*Good Lord, deliver us.*

From heedless comfort in the security of our homes, while families of the poor are evicted from the tenements, their children and furniture upon the street,

*Good Lord, deliver us.*

From spending billions for battleships while the unemployed live upon a crust,

*Good Lord, deliver us.*

From methods of private or public relief which save the bodies of men but destroy their inmost spirit; from hurting the finer sensibilities of men and women, robbing them of their pride and self-respect,

*Good Lord, deliver us.*

From false notions that by preaching we can save the souls of men, while unemployment breaks their hearts, unbalances their minds, destroys their homes, tempts them beyond measure, visits want and disease upon their children; turns the heart to bitterness, hatred and rebellion, or to hopelessness, despair and death,

*Good Lord, deliver us.*

From ever forgetting the forlorn figure of the unemployed; from failure to see that our social fabric is as shabby as his coat, and that our heads must bow in equal shame with his,

*Good Lord, deliver us.*

From satisfaction with any revival of trade or renewed prosperity while multitudes still can find no work,

*Good Lord, deliver us.*

That our conscience may know no rest until unemployment is abolished,

*We beseech Thee to hear us, good Lord.*

That it may please Thee to guide us quickly into the good life in which there shall be peace and plenty; a sharing of labor and leisure and joy by all the children of men,

*We beseech Thee to hear us, good Lord.*

## The Golden Rule and the Rule of Gold

ONLY THE GOLDEN RULE will save this country—not a rule of gold. A character standard is far more important than even a gold standard. . . . The success of all economic systems is still dependent upon both righteous leaders and righteous people. . . . In the last analysis, our national future depends upon our national character—that is, whether it is spiritually or materially minded.

—Roger W. Babson.



# Labor Sunday Message, 1935 \*

**F**OR OVER FIVE YEARS the people of this land have suffered untold hardship. Millions have vainly sought work. Some 20,000,000 men, women, and children have been thrown upon public relief. Other millions have lived in constant fear of the same fate. In city, town, and country, many American families have been reduced to living standards unprecedented in our history. All this has produced strife and bitterness. Both in our great cities and in rural areas labor unrest, strikes, and lockouts have grown in number and severity. In many areas troops have been called out. Armed bands have sought to intimidate those who would protest against their conditions of labor. Scores have been killed and hundreds have been injured in these conflicts. But this crisis is not confined to our own land. In nearly all countries the outlook is similar. Governments have seemed powerless to solve the problems created by modern civilization. And over all there hangs the constant threat of war fought with the devastating weapons created by science.

The Churches of America have not been and cannot be indifferent to this situation. They cannot pass by on the other side and say it is not their concern. The Founder of their faith declared that He came that men might have life and have it abundantly. The conditions under which men live and secure their food, clothing, and shelter in no small measure affect their spiritual as well as their physical well-being. Men may justly ask today for some word of hope and counsel in this fearful time. Especially may those who toil look to the disciples of the Carpenter of Nazareth who said: Come unto Me all ye that labor and are heavy laden. The organized opposition to the Christian Church today is in no small measure due to its failure adequately to meet a justified expectation.

## ABUNDANCE FOR ALL

**B**UT IN THE MIDST of our suffering a glorious truth shines clear. For the first time in human history, man has the technical knowledge to solve his economic problem. He can at last provide sufficient material goods for an abundant life. Since the depression the researches of scientists and engineers, the findings of private and governmental commissions, have been reiterating this same basic fact. The natural resources of the United States of America and the industrial and agricultural equipment are sufficient to give every man, woman, and child the material basis for the good life. Recent governmental estimates and other authoritative studies have indicated that had our plants been used to capacity in 1929 over \$4,000 in goods and services could have been supplied to every American family. Nevertheless, 16,000,000 American families, or nearly two-thirds of our people, actually received in that year less than \$2,000. That was six years ago. Since then inventions and improvements in technological processes have marched steadily on. The clear truth is that from a purely physical, engineering point of view we could now produce enough fully and completely to banish poverty. Yet, in spite of this potential plenty, restricted production in both industry and agriculture is the rule, while devastating poverty and unemployment continue. We have the natural resources; we have the machinery; we can produce enough for all. This good news must be proclaimed to every worker with hand or brain.

Effective means must be found to eradicate sins of selfishness and to make this abundance available for all. The solution of the deplorable maladjustment in distribution is adequate income for the masses and security of employment. Only by a more equalized ability to purchase can the anomaly of want in the midst of abundance be solved. To achieve such an end new forms of social control must be designed. New ways must be found.

## FREEDOM OF DISCUSSION AND ORGANIZATION

**B**UT THESE NEW WAYS cannot be found unless men are free to discuss frankly and openly the problems before them. We rejoice in the great American principle of free speech and press which is enthroned in our federal and state constitutions. This principle has its roots in the Christian faith. We would solemnly point out that the changes which must come in our economic set-up can come peaceably only if the channels of communication are kept open. True Americans and true Christians must be ever alert to repel any attempt to deprive them of these civil rights so important in a democracy. Moreover, they must champion these rights for the weakest among us, for if one group be suppressed it will only be a question of time until such suppression is extended to all who dare voice opposition to those temporarily in power.

Again it is important on this Labor Sunday, as we extend our greetings to the toilers of the nation, to point out the basic importance of organization. Employers have found it decidedly to their benefit to band themselves together for mutual aid and counsel. It is equally important that the men who labor should band themselves together that they, too, may bargain collectively through their own freely chosen representatives. We rejoice that the Churches have gone on record in their Social Ideals for

"The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of coöperatives and other organizations among farmers and other groups."

Such organization of those who labor with hand or brain is essential if justice for all is to be achieved. It is good to recall that the American labor leader, Samuel Gompers, declared: "I have been jealous that the American labor movement should never lose its character of a great crusade for human justice."

Finally, the Churches must ceaselessly proclaim that out of the heart are the issues of life. True religion must stand always not only against exploitation but against the very desire to exploit. The Christian religion demands now and must always demand that both human hearts and human institutions be controlled and judged by that mind which was in Christ Jesus.

## Divorces Among the Rich and Poor

**S**PEAKING OF MARRIAGE, Nevada has had a full measure of publicity of late on account of notorious divorces and immediate second marriages. It does seem inconsistent for religion to bless such unions, in the light of our Lord's plain strictures. But money does talk. It is no worse, however, I suppose, morally, to bless an adulterous union of the rich than of the poor. Only the rich make a stronger talking point. What the rich do today the poor will do tomorrow. —Bishop Jenkins.

\* Issued by the Executive Committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service. Requested to be read in the churches on Labor Sunday, September 1, 1935, or on the first available Sunday thereafter.



# The Church and Japan

## *Can We Better the Missionary Work in Japan?*

By the Rev. Herbert H. Gowen, D.D.

Professor of Oriental Languages, University of Washington

TO THOSE in Japan who for many years have borne the burden and heat of the day the very posing of the above query in this land may seem an impertinence. But occasionally the surveyor of a battle-field from afar may see a little better than the man in the trenches. In any case, if criticism elicit the refutation of the criticism, in our present state of ignorance, it is all to the good.

That the Japanese are not indifferent to religion is clear to any intelligent observer, and that they are not, as a nation, hostile to the Church should also be clear, though probably the majority in Japan think less on the subject than even the majority in America. It should, however, also be clear from what has already been said that some at least of the obstacles in the way of a more successful presentation of Christianity are due rather to the inconsistencies of outsiders than to any opposition, active or passive, from the Japanese themselves.

The question, nevertheless, now to be discussed is as to possible improvement in the character and technique of the work already undertaken. Our Church people know at least that this has been organized on an extensive, if not an expensive, scale. *Nippon Sei Kokwai* has 11 bishops, a large staff of foreign and Japanese clergy, a considerable force of foreign (as well as Japanese) teachers, nurses, and Bible-women, some very large and efficient institutions (schools and hospitals), an excellent theological college, and a publishing department which puts forth a great deal of Christian literature.

That this organization has proved its worth will be plain to any who are acquainted with the field. Its success is attested by the number of baptisms and confirmations annually recorded, though it is certain that statistics afford us much less than the actual number of those who are in fellowship with the Church. We must also bear in mind the indirect influence which the Church exercises among men of high rank and upon society in general. The number of candidates for the ministry is more than sufficient to fill the available places, without foreign recruitment. I may add that the Brotherhood of St. Andrew in Japan shows a vitality which the home Church might well envy.

Nevertheless, certain shortcomings are observable which it is not unimportant to mention. Probably but for these the growth of *Nippon Sei Kokwai* would have been much greater than has been the case. In the hope that experienced workers in the field may point out how far they are practicable I make the following suggestions:

First, there appears to be needed a still greater degree of *unification*. Of course, for nearly fifty years *Nippon Sei Kokwai* has existed, with its House of Bishops and its General Synod (meeting triennially). Yet so far the Church of Japan is an *alliance* of missions, somewhat like conditions in England prior to the arrival of Theodore of Tarsus, rather than a unity in the full sense of the word. The missions from England,

*PRACTICAL SUGGESTIONS for the improvement of our missionary work in Japan are contained in this second article in the series by Dr. Gowen. Comparing the Nippon Sei Kokwai to the English Church before the arrival of Theodore of Tarsus he urges a genuine unity within the Japanese Church and a larger degree of independence.*

Canada, and the United States have less than ideal relations with one another. Differences of method and of living standards cause remark. In certain cases, as in the work among foreigners, there is overlapping and duplication. Even the unification achieved in the field is to some extent nullified by the bureau-

cratic control (necessary enough for some purposes) exercised from London, Ottawa, and New York. In the case of the English missions both S. P. G. and C. M. S. have a control of their own. Missionaries of the last named society are said sometimes to look rather to their board than to their bishop. Even with perfect accord between boards and bishops time is lost in correspondence and delayed decision.

SECONDLY, there is needed a completer *nationalization*. After 70 years of work the Japanese Church is still too much a foreign affair. Foreign missionaries represent their own nationality as well as that of the people among whom they work. In these days of nationalistic reaction this often becomes a handicap, one which Roman Catholic missionaries overcome more successfully than our own. We still have too large a proportion of foreign bishops (though a third Japanese bishop has just been elected for Nagoya), too many foreign lay workers, possibly too many foreign clergy. The lay delegates to the General Synod are now, I believe, all Japanese. Further elimination of foreign workers is still possible.

The reasons given for maintaining a large foreign staff are not convincing, however plausible. It is said that Japanese are not trained for responsibility and initiative. This is certainly not true of large departments of life in educational, business, and political matters. It is said again that Japanese still depend on large gifts from abroad and that the givers prefer to hold the purse strings. But Americans gave generously in 1923 for earthquake relief, and the Canadian Church has just decided to continue the Bishop of Nagoya's salary, though a Japanese has been chosen by *Nippon Sei Kokwai*. A ministry more largely Japanese, too, would be much less expensive than a foreign staff, with the need (in the latter case) of passage-money, furloughs, and higher salaries. Organized on a more modest scale, the Japanese Church might soon become self-supporting. It will be remembered that it was St. Paul's policy to found self-supporting churches which were even able to send relief to the poor saints at Jerusalem. But even though the home Church were still called upon to send money to Japan, there need be no demand for too much control. A Japanese Church freed from the leading-strings of the foreigner might depart from standards, in certain ways, which we deem important, but there would be corresponding gains. A Church architecture as simple and beautiful as that of some shrines, in settings as delightful, would serve to promote reverence and a larger day by day attendance. Music which is not a thin imitation of western music, and a ritual more colorful and rich



than that which the first missionaries thought it their duty to introduce, would be a distinct advantage. We must speed Christianity on its way in Japan in the faith that it will flourish best if not presented as an adjunct to Americanism.

**T**HIRDLY, as following upon completer unification, there is needed a more aggressive *leadership*. That this has not so far been developed is not the fault of the present episcopate, though it would probably be wise to follow the English custom of accepting episcopal resignations more readily after some years spent in a Far Eastern climate. Experience is valuable (and need not be unused), but experience often makes for conservatism when courage is called for. The fault, however, is really in the conditions already described. No bishop concerned primarily with the care of a diocese is free to plan for the spiritual conquest of the Empire. At present great opportunity exists for such a campaign, in which the vision of a Kagawa might be combined with the knowledge and experience of the Churchman.

Closely associated, again, with the above need is that of an occasional *Mission of Help* from the Mother Churches, for the combined purposes of evangelization and teaching. The language difficulty here would not be serious, since the Mission would naturally confine itself to Tokyo and other large cities where there is a large English-speaking population. It would be again taking a leaf from the strategy of St. Paul to create a "red-hot" center in a place like Tokyo, from whence evangelists might carry the message to the country districts. The Brotherhood of St. Andrew Pilgrimage of 1932 was a step in this direction, but on too small and unrepresentative a scale, and intended to show Japanese Christianity to America rather than proclaim Christianity to Japan. The missionaries, of course, should be carefully selected, prepared to coöperate loyally with the Japanese Church, and well acquainted with the history and religions of Japan, with a view to present the faith as the fulfillment of ideals inadequately represented in the older creeds.

Lastly, with some fear and trembling, I would suggest that we do not build in Japan work on such a scale that it will prove difficult for the Japanese themselves to maintain it. From this suggestion I exempt institutions such as St. Luke's Hospital. This should be regarded as America's goodwill gift to Japan. As a gesture of friendship, apart from its value to the sick (foreign and Japanese) and as a training school for nurses, St. Luke's is well worth all that has been spent, or may in the future be spent upon it. But in general the Japanese are a simple and frugal people and best pleased with simple things. It is quite possible in certain cases to supply them with equipment which they cannot themselves support, and which must, for an indefinite time, call for so much foreign aid as to starve some much needed forms of evangelistic work. In this matter of frugality I fancy the English missions have been wiser than ourselves.

I hope no one will see in any of these suggestions the thought that we should put from us the present responsibility for our work in Japan, or give less than we have hitherto given. Much more might well be given and the gift would be abundantly blessed. But I am sure that whatever is given will go much further and do more good in proportion as we approximate to the position I have sketched in order to answer the question of our title.

A MISSIONARY has said that two generations ago the East said of Christianity, "It is not *true*," and a generation ago they said, "It is not *new*," and now they say, "It is not *you*."

—Percy Sylvester Malone.

## Churchwomen Today

Ada Loaring-Clark

Editor

### Daughters of the King Missionary

**M**ISS GERTRUDE SELZER, who went to China several years ago as a missionary, was the superintendent of the School of Nursing at St. Andrew's Hospital, Wusih, Kiangsu. She felt the need for greater stress on evangelism among Chinese women so returned to this country where she has spent the past year at the Church Training School, Philadelphia, fitting herself to more directly carry the Gospel to Chinese women and girls. She returned to the country of her choice early this month. Miss Selzer goes as the Daughters of the King missionary and will be stationed at Zangzok where the Rev. Hollis Smith is the missionary in charge. For many years the Daughters of the King have supported a missionary and several Bible-women in China through their Lily Funsten Ward Self-Denial Offering. This fund, made possible through voluntary gifts presented each year at the Epiphany season, is a memorial to Miss Ward, the first Daughter of the King who went as a missionary to China.

### Study Helps

**W**HEN WE are ready to study *That Other America* we shall find *Understanding Latin America*, by the Rev. Dr. Arthur M. Sherman, a most comprehensive manual. The price is 25 cts. Four maps, each 34 x 44 inches, printed on heavy paper and showing the principal mission stations of our Church in Latin America, in Mexico, the West Indies, and in Southern Brazil, will be found most valuable. The cost of these is 75 cts. for the set, to be obtained at the Book Store.

Four useful books for supplementary reading are *Latin-American Backgrounds*, by Winifred Hulbert; *Women Under the Southern Cross*, by M. R. Miller; *The Two Americas*, by Stephan Duggan, and *Peace By Revolution*, by Frank Tannenbaum.

### Happy Marriages

**A** SIMPLE SERVICE of Holy Communion was recently held at St. Margaret's, Westminster, London, when forty couples revisited the scene of their marriage to give thanks for their happy married life.

There were no curious crowds—no camera men—no dress parade. Almost unnoticed the former brides, escorted by their husbands, entered the beautiful old church and knelt at the altar to receive Holy Communion. Some had been married many years, others but a few, to all must have come vivid memories of their wedding day.

Canon Carnegie, rector of St. Margaret's, says he originated the service so that husband and wife could join in thanksgiving for the blessings of their married life and in prayer for their continuance. What a fine suggestion for similar services in our parishes! The canon further says that 95 per cent of the people he has united in this fashionable parish church are living happily together today. This should be a convincing answer to the accusation that the upper classes, at least in England, are becoming indifferent to marriage vows. We hear a great deal about those divorced and too little of those leading happy lives.



# A Message

## To the Young People of the Episcopal Church

### From the National Commission on Young People's Work

AS WE have surveyed the work of young people's societies and as we have listened to reports from all parts of the country, we have been deeply impressed by some important aspects of the life and organized work of our young people today and we wish to report our findings to all those interested in young people's work. It appears to us, both young people and adult advisers, that new conditions in our day are demanding new emphases in our work. Our attention has not been drawn to any great need of new methods or organizations, but to new interests and possibilities in the lives of young people themselves.

#### THE NEEDS AND INTEREST OF YOUNG PEOPLE

WE FIND that our young people are concerned today more with the problems of the meaning and objectives of Christian living than with questions of methods of organization. We, therefore, urge diocesan and parochial groups in developing their programs to pay more attention to thinking out the Christian goals and objectives in personal and social life which we should seek to achieve. Our emphasis should not be merely on our Christian duties and on the conduct of our organizations, but on the meaning and objects of Christian desire and hope. We must devote ourselves to discovering how the Christian life can meet the needs and satisfy the interests of our young people today. As we have studied these needs and interests, we believe that they can be listed as follows:

##### *The Needs and Interests of Young People*

#### I. SOCIAL INTERESTS:

1. Need for finding a congenial group.
2. Need for finding wholesome activity for that group.
3. Social problems, war, industry, race.
4. Preparation for marriage.

#### II. PERSONAL PROBLEMS:

1. The authority of moral codes.
2. Relations between sexes.
3. Relation to parents.

#### III. PERSONAL DEVELOPMENT INTERESTS:

1. The gaining of confidence.
2. Emotional maturity.

#### IV. OCCUPATIONAL INTERESTS:

1. Vocational guidance and adjustment in times of economic difficulty.
2. Use of leisure time.
3. Contribution of service to the community.

#### V. CHRISTIAN ATTITUDES IN TIMES OF DIFFICULTY:

1. Personal.
2. Group.

#### VI. RELIGIOUS INTERESTS:

1. Knowledge of the Christian religion.
2. Experience of religion.

Every program for young people should address itself to the task of finding ways of satisfying these needs and interests.

During the past few years we have paid much attention to problems of organization and to methods of conducting work for young people. We need to recognize now that our four types of activities, worship, study, fellowship, and work are not only to be considered as ends in themselves, but are means for

*THE NATIONAL COMMISSION on Young People's Work issued this Message after a recent three-day meeting in Chicago. The Commission, composed of one representative young person from each of the eight provinces, with the addition of several advisers, met to consider the work of our young people's societies.*

the achievement of the life now abundant. We need now to use our minds and our imaginations in making clear to ourselves and to those with whom we work what that life more abundant is. Only as we realize what our objective is shall we be able to utilize the means to the objective intelligently. And we shall

also find that a clearer view of our objective will give to us enthusiasm and vigor needed to achieve it.

#### YOUNG PEOPLE AND THE CHURCH

WE ARE CONVINCED that the satisfaction of the needs of our young people today can only be found in an organic relation to the Church of Christ. We urge our conviction that the needs which we have recognized and have listed cannot be satisfied by any secular organization or by any secular program. We feel that the Church of our day has been delinquent in giving to young people the help that they need. But we believe that that help exists in the heritage that Christ has bequeathed to us in His Church, and we believe that that help can be found in no other place. We beg our elders in the Church, especially the clergy, to seek to understand our needs and to bring to us out of the treasure-house of Christ the help and the satisfaction that we crave. We do not reject the Church, we realize that she is our only hope, but we plead to be given such an understanding of her teaching, her sacraments, and her life as will enable us to apply these to the problems of our lives.

Because of our faith in Christ and in His Church, we issue the first part of our call, "A Call to the Colors." We call on our young people throughout the country to renew their allegiance to Christ and to His Church. By this we do not mean a blind obedience to an organization. We mean an allegiance of heart and mind which will seek to find a meaning for our lives in the teachings of the Church and an opportunity for working out a real Christian life in the fellowship of the Church. We must come back to the Church and then work out from the Church.

#### SOCIAL AND ECONOMIC PROBLEMS

WE URGE upon our young people that they should interest themselves in the great social problems of our day. These problems are of two types, one group which are found in what might be called institutional relationship, such as problems of business and industry, of war and peace, and of race relations. Another group of problems affect our personal lives more immediately, such as problems of home life and preparation for marriage, and problems of vocational guidance, use of leisure time, and community service.

We live in a time of social chaos, we are sure that great social changes will take place during the years that are immediately before us. And it is the duty of Christian youth to exert every effort so that these changes may be in a Christian direction.

We believe that there is no short or easy way out of our present social predicament. It is only as Christian people adopt Christian attitudes in their social relations today and as they



use the finest Christian intelligence in their planning for the future that we shall find our way to more worthy living. And Christian youth must lead the way in adopting these Christian attitudes and doing this Christian thinking. It is a great task, but there is no one else to do it for the future years except the Christian young men and women of today.

It is impossible for us in this brief message to formulate any program which would meet the needs of every group. But we point out that there are a great many books which provide materials for study in this field. The diocesan or the National Departments of Religious Education will be glad to offer suggestions for any group. The materials prepared for the Christian Youth Movement, entitled *Christian Youth Building a New World*, will be found valuable. This material is published by the International Council of Religious Education and may be purchased from the Book Store, 281 Fourth avenue, New York, at a very reasonable price.

#### PRACTICAL AND SPIRITUAL OBJECTIVES

WE URGE on our young people in parish and diocese that in planning their programs they should devote their interest to subjects of real practical and spiritual importance in their own daily lives. The object of all our work is the realization of Christian living in ourselves and in the society of which we are a part. Our organizations exist to teach us the principles and lead us in the practice of Christian living.

The value of our four activities, worship, study, fellowship, and service may be gauged by the results in the making of personal and social life more Christian. We must constantly remind ourselves that we are engaged in a great adventure of Christian living and must see to it that our activities serve this end. Otherwise, they become formal, superficial, and empty.

#### EPISCOPAL YOUTH FORWARD TOGETHER

THEREFORE, we issue to the young people of the Episcopal Church a Call to the Colors of Christian Conviction and Conduct in the Church. Because we believe that only in Christ and His Church are to be found the satisfactions of our needs and the solutions of our problems, we call our young people to a new allegiance to our Master. And because we believe that life apart from Christ loses its way and comes to disaster, we call on our young people to go forward together and lead in a new and real adventure in Christian living.

Like the Forward Movement inaugurated at General Convention, we set up no standard program. Rather we urge our young people to use the methods which they are now using, but to *revivify* those methods by making them means and agencies for more definite and conscious Christian living. We must go back to Christ and to Christian conviction, and we must then go forward with Christ into Christian action. No new program by itself can give us the health and the life which we need, but when we turn together to Christ in a new and more earnest loyalty, then God is able to give to His people the life-giving power of His Holy Spirit.

#### And Even the Sleepers Awoke

I REMEMBER, as if it were yesterday, Fr. Stanton—of blessed memory—(and those who are likely to follow him in his Catholicism will do well to follow him also in his Evangelical love for souls) almost leaping into his pulpit at St. Alban's, Holborn, and shouting at a vast congregation, "Fire, Fire, Fire!" and then just when a panic was about to begin, he went on, "Everywhere, everywhere except in the Church of England as by law established."

—Rev. H. R. L. Sheppard in "The Human Parson."

#### THE AMICE

NEAR old St. Mary's by the sea  
where little save the Chesapeake  
is plentiful, beside a creek  
a long-decaying rectory  
looks out upon denuded fields  
of locust-scrub and sassafras,  
and here and there an acre yields  
tobacco and a little grass.

The priest, a learned and gentle man,  
may earn eight hundred in the year  
to cheer the lonely wanderer,  
to dress his daughter Marian  
and keep Augustine at the school;  
his wife has worn her fingers through  
to stop the sneer of knave and fool  
and make his old coat look like new.

Undaunted by that barren soil,  
for hungry souls he reaps the grain;  
magnanimously counting gain  
a part in unrewarded toil,  
he shares with all his scanty store  
and shares a never-failing cheer;  
he christens some, and buries more,  
and teaches all who deign to hear.

On Sunday mornings at God's Board  
the well-worn cassock still is black,  
the surplice, mended in the back,  
clean-washed, the best he can afford,  
but older than the weekday frock;  
so robed, he stands to bless the Bread,  
to bless the Lord, the little flock,  
the living and the holy dead;

In chasuble of charities,  
in white alb of an holy heart,  
he gives no thought to human art,  
he troubles not for amices. . . .  
But now, today, his resting eyes  
gaze round an ornate church with love:  
. . . "The Bishop would not think it wise,  
the parish never would approve! . . ."

But say none cried, "The Ritualist!"  
and kindly Bishop spared to frown,  
there's someone's barn is falling down,  
a farmer with a broken wrist,  
a cracked head in a country brawl,  
a dear lad crippled at his play;  
and these must all at once befall,  
and for all these someone must pay;

"So that is that!" . . . this brother priest  
is robed in rich embroideries:  
my parson chats of amices  
after the Mass; from care released  
he dreams of that which never is;  
and were all dreaming innocent  
as his, who dreams of amices,  
we might become what God has meant.

A dream; but on the Day of Days  
those bright and innocent blue eyes  
may open with a sweet surprise  
when, in some interval of praise,  
he sees some warrior saint of old  
come bringing him an amice fair  
apparelled in fine cloth of gold  
close-woven from our Lady's hair!

JAMES BRANNIN.



# A Schism in the Greek Church

By Canon W. A. Wigram

THE CALENDARIAN trouble in Greece has developed in a way that seems only too likely to end in a serious schism, the rather as the support that the "Old Calendarian" party has in the country is known to be formidable. It was hoped that the educated and senior clergy would use their influence to prevent such a difficulty, but this expectation has not been realized.

Two bishops—those of Volo and Jannina—who had once agreed with the rest of the synod to use the revised or Gregorian calendar like the rest of Christendom, refused to do so later, and have fallen back on the use of the old Julian calendar, now some fourteen days behind the sun. For this act of disorder they were put under censure by the Holy Synod, and threatened with relegation to some distant monastery by the civil authority. In reply, they demanded a regular synodical trial, which would seem to have been within their right, for it was at once granted them.

Unluckily, the time of hearing was put off, in the hope that the accused would adopt a more reasonable attitude, and they seem to have taken this as evidence of weakness, and to have now started an open schism by consecrating a rival hierarchy of the "Orthodox Old Calendarian Rite." They have already consecrated four bishops of this rite, and propose to lay hands on three more, making nine recusants in all. The Ecumenical Patriarch of Constantinople has given all the support in his power to the Metropolitan of Athens, and the civil power promises to do its best also, but the position remains distinctly ugly notwithstanding.

The Metropolitan has made all concessions, allowing conservatives to go on using the old calendar on the sole condition that they do not object to others using the new and refrain from making a matter of science into a matter of schism. The "Palaeo-Hemerologicist" party however declare that to change the calendar is apostasy, and this is just the sort of question that really seems to rouse feeling in the east.

All Anglicans will extend their sympathy to the Church of the East in its difficulty with these obstinate conservatives.

The feeling in conservative circles in Greece on what we should regard as an unimportant and merely scientific matter, is one into which we Westerns can hardly enter. The writer however remembers being assured by a venerable monk of Mount Athos, "I speak the truth, Sir, for I know. The Blessed Virgin does not at all like this new calendar," (!) while we get such episodes as the nuns of a convent, on finding that a visiting prelate insisted on chanting the services for the "new-fangled day," insisting on interrupting the rite by "howling aloud" (we use the terms employed by the indignant Bishop) the service of the feast of the day according to the old calendar. A certain valiant and conservative tailor of Samos also, who was a devotee of the old calendar, has been known to dash at the Archbishop of Athens as the prelate entered the Cathedral in procession on some solemn occasion, and to chop off half of the prelate's magnificent beard, with the ejaculation, "Shame on thee for an apostate and schismatic, who would dare to alter the holy saints' days!" He very nearly cut the throat of the Bishop as well as his beard, but he declared that was not his intention.

The point of the assault will be understood when we remember that the cutting off of the beard of a cleric who has

disgraced his office is a part of the rite of degradation. Perhaps too it may be possible to enter into the feelings of the conservative malcontents, if clergy will imagine themselves obliged to go round their parishes explaining how it is that a large number of children will not be able to have any birthdays this year, for the omission of 14 days from the calendar would have that effect inevitably.

The whole thing may have an absurd sound to us, but we did exactly the same, or at least our fathers did, in like circumstances. When the British government in 1752 followed the rest of Europe and adopted the Gregorian calendar, there were riots in the streets and wild protests against the "popery" of following the Holy Father when he was scientifically right, to say nothing of demands—"give us back our eleven days"—the change having supposedly robbed the citizens of eleven days of destined life. We Anglicans were not wiser than these over-conservative Greeks!

## "BULGARIAN SCHISM" NEARS CLOSE

THERE SEEMS to be at last a prospect that the wearisome and needless "Bulgarian Schism" in the East may be closed at last, after some seventy years of unnecessary trouble. The Bulgarian Church, on the motion of the Bishop of Stobi, has come to feel that a spiritual union of all the Orthodox is a spiritual necessity in these days, and has requested the see of Jerusalem to mediate between it and Constantinople.

The Bulgarian claim is, of course, that it was an independent national Church by right from the days of its foundation, unlawfully enslaved by Constantinople; nevertheless it, as Jewel says in his apology for the Church of England in analogous circumstances, "stood not upon their rights," and admitted the jurisdiction of the greater Patriarchate, only requesting the use of its own mother tongue in worship, and the service of clerics of its own nation. These being refused, they had taken their rights, and had been wrongfully excommunicated therefore. Now, however, the Bulgarian Church only sought peace on condition of the withdrawal of the improper anathema, its recognition as an autocephalous Orthodox Church, and the extension of "community rights" to Bulgars who now find themselves in other lands. This last is one of the sore points left in existence by the drafting of the Treaty of Versailles. Jerusalem said that the third point was really a political matter, outside her ken as mediator, but one that was likely to settle itself automatically when the larger points were out of the way.

Constantinople seems to have said informally that Bulgaria could have peace and full recognition of her autocephalous status as soon as she expressed regret for her conduct in the past, and requested this from Constantinople. This however did not quite meet the case, for the Bulgarians declared that they were not out to ask pardon or apologize, and for the time it seemed as if the negotiations would be held up indefinitely on that point of *amour propre*.

Jerusalem, through the person of its acting Patriarch, or locum tenens, then suggested further terms: that Bulgaria should express regret, not for her own conduct, but for the fact of the schism, which was in any case a very regrettable thing, and declare that it desired (1) re-establishment of peace with Constantinople and all the Orthodox; (2) recognition



and admission as an autocephalous Church, and (3) the removal of the anathema "laid on for known reasons." On receipt of such a letter, Jerusalem would write, recognizing Bulgaria as autocephalous, and its children as loyal Orthodox—an act which would be a real recognition of Bulgaria, and which both could notify, conjointly, to all other Churches. Then, if Bulgaria were to ask it, the Ecumenical Patriarchate would give such Church organization as they desired to Bulgarian communities in Turkey, and the reconciliation might be sealed by a grand "Con-celebration" of the Liturgy.

The matter rests so at the moment, it being obvious that there is nothing but a little *amour propre* between the bodies, and no doctrinal difference. We have seen, however, that this can keep Churches apart for quite a time, and the Bulgarian press has not been expressing itself in the most generous way upon the matter, pointing out that Constantinople seems to think that she can dictate terms now as she could once long ago, and that as a matter of fact, Bulgaria is not a heretical body, but a Church in full Orthodox communion with the more important branches of the Orthodox Catholic Church.

Let us hope that bodies that have come so near will not drift apart once more on a mere trifle of etiquette.

### A Fable

By the Rev. Bayard H. Goodwin

Rector of St. Mary's Church, Amityville, N. Y.

ONCE UPON A TIME there was a church where the Minister pleased everybody. In fact so perfectly did he please everybody that no one realized it for quite a long time.

So things stood until without any warning the world came to an end and the church and the Minister were transported straight to Heaven.

In Heaven they appeared before the Judge seated on His Throne. Right up front was the Perfect Minister and in ranks behind him stood his Perfect Flock and they all beamed with great satisfaction on the Judge.

But the Judge did not appear pleased. In fact He looked upon them sadly.

"How can this be?" He finally said: "You arrived even before you came here. Therefore you cannot really be here but must be some place else. Here is Heaven. This is the final achievement of the imperfect. You have been already perfect for a long time. We can't take 101 per cent even in Heaven. There is no possible place for you here. Go back to your self-perfection. You have made your own heaven, go and live in it."

Whereupon they all fell backwards confounded and continuing to fall they pummeled and belabored the Perfect Minister all the way down to Hell.

MORAL: *Perfection spells peace; so does a tombstone.*

### Happiness

SOME DAY people will learn that material things do not bring happiness, and are of little use in making men and women creative and powerful. Then the scientists will turn their laboratories over to the study of God and prayer and to the spiritual forces. When this day comes, the world will see more advancement in one generation than it has seen in the past four.

—Charles P. Steinmetz.

## Advance in Life

By the Rev. Granville Taylor

Vicar of the Chapel of the Mediator, Philadelphia

ADVANCE in all departments of life is an uphill process. An individual who desires to go forward must in some way get behind himself and keep pushing until he reaches the higher levels. A higher civilization can only result from the efforts of countless men and women who are willing to get behind things, bend their backs, brace their feet and keep on pushing in spite of all difficulties. If you have ever tried to push a heavy vehicle up grade you can realize the sort of thing that is necessary to push mankind and civilization up to higher levels. Progress, advance has seldom, if ever, been brought about by any process resembling "coasting" or "free wheeling." Such processes are inevitably downhill; there can be no other way.

In these days of roller bearings, high-grade lubricants, and precision manufacturing methods, when a vehicle starts to roll downhill it does so much more easily and with greater acceleration. So it seems with our present-day civilization! It would not take long for it to roll to the bottom if we once permit it to get a start and gain momentum. These are days when men and women of enlightened, Christian minds and dispositions need to keep their heads and stand solidly together to prevent such a rolling-downhill-process from beginning. Christians everywhere must stand fast for their ideals and refuse to yield even in the least if modern civilization is to be saved from crashing to the bottom of the hill.

One of the meanest tricks that can be done when a person or persons are trying to push a vehicle uphill is for others to jump on the running board and steal a ride. There are those in life who seem to think this is a clever thing to do. While others are slaving and toiling to make their own lives go and to make things better and push life to a higher level, there are always to be found those who will take advantage of every opportunity to climb aboard and enjoy a free ride. I have a great deal of sympathy with many of the ideals for social betterment that are abroad today. Society must find ways and means of caring for those who cannot care for themselves. I am terribly afraid, however, that we are breeding a spirit, and one which is spreading only too rapidly, whereby untold numbers will try to ride uphill on the labors of others. Even as a recent University speaker said: they think they are "inheritors of the fruits of their neighbor's industry and thrift." The time may come, and it may not be so far in the future as one might think, when the combined load of those who are getting free rides on this vehicle gets too heavy for the numbers who are behind pushing it uphill. When that time comes the rolling-downhill processes will begin and a grand smash will result. Something must be done and done quickly to get people back on their own initiative and living on their own efforts if calamity is to be averted.

This is equally true in the realm of morals and religion. We can only continue to go forward and higher as long as there are more pushing than there are riding. This applies equally to the corporate life of the Church.

If you want to get your life on top of the hill you have to take off your coat and get behind and push with all you have; you will never do it in any other way.

THE CHURCH has a far higher mission than merely becoming the political lobbyist for pet theories of socialism.

—Rev. R. E. Stewart.



# Books of the Day

Edited by Elizabeth McCracken

## Peace and War

IF THE WRITING of books would end war, war would be ended by this time, for there is an increasing stream of them coming from the presses of America, Great Britain, and Europe, in the main persuasively written. Notwithstanding this continuing line of books and the enlarging list of peace organizations, we seem to be in the midst of war rumors on every side in Europe, Africa, and Asia. Hamilton Fish Armstrong, the well-informed editor of *Foreign Affairs*, calls his latest book *Europe Between Wars* (Macmillan, \$1.25), which undoubtedly suggests that there is a possibility of another war. This contribution, based on a tour of Europe, opens with an account of the situation in Hitler's Germany where a struggle for power and control is in progress between the forces of reaction and revolution. Economic questions, the Church conflict, military preparations are all treated from the broad viewpoint of a scholar. After Germany, Mr. Armstrong turns his attention to France, where all is not well. His appraisal of the domestic situation is keen as is his presentation of the political alternatives from which France must make her choice. Then he presents an estimate of Austria's unhappy lot between Fascist Italy and Nazi Germany; and then a picture of Italy's "makeweight" strategy and of the perilous position of Czechoslovakia and Poland.

Beginning his concluding chapter which he calls *Wotan Chases Apollo*, he says: "It would be presumptuous to say that the ambitions, rivalries, and fears of the European nations must in a given time result in war or that they will not result in war. But there is one war which already is in progress. Inside almost every nation two ways of life are in conflict, the way of force and the way of persuasion. It is also an international conflict; certain nations have committed themselves to one way, some still hold to the other. The battle is old, but today it is joined on a wider front than at any time in the past hundred years."

SIR NORMAN ANGELL is one of the most persuasive of pacifists and is at his best in *Peace and the Plain Man* (Harper, \$2.50). In the words of his publishers: "He has written this book to bring order out of confusion, to present the facts so that the busy citizen can see the main issues and choose between them understandingly." No one is better equipped to do this than Norman Angell, for it has been one of his chief interests since the publication, thirty years ago, of that famous volume foretelling of the World War—*The Great Illusion*. Moreover, he has no axe to grind; he writes with detachment and impartiality, like a scientist and not like a crusader. This book will give you the knowledge to talk and to think intelligently on the most universally discussed topic of the day. Nevertheless one cannot escape the conviction that he underestimates the forces that always seem to be at work, the grasping instincts of great groups of people, the desire for power, human nature.

ROAD TO WAR: *America 1914-1917*, by Walter Mills, an editorial writer on the New York *Herald-Tribune*, partly illustrates what I have in mind. America is generally and I think properly regarded as a peace-loving nation, though she has had a war or been in one nearly every generation (1812, 1848, 1861, 1898, 1917) not to mention the Indian Wars and our brush with Mexico in 1914, and yet the world has seen, as has so well been said, "Few stranger spectacles than that of a great peace-loving democracy swept headlong into the most terrible war of all time." Diplomatic records cannot explain it; normal standards do not apply to it. The clue lies elsewhere: in the ideas, prejudices, ambitions, and hidden motives of the statesmen, politicians, bankers, editors, preachers, business men of the time; in the letters they wrote and the things they did and the positions—sometimes heroic and often absurd—to which they committed themselves. Looking back with twenty years' perspective upon this frenzied sea of emotion, we can at last learn what actually happened. This is what *Road to War* recaptures: the headlines and editorials that people read, the cartoons they looked at, the speeches they listened to, the emotions that swept the country. To read this book is to

live again through those three breathless years of passion and perplexity when event followed event in rapid crescendo.

HALT CRY THE DEAD is a pictorial primer on war and some ways of working for peace. Published by the Association Press of New York (\$1.50), it is a store-house of pacifist arguments arranged and edited by Frederick A. Barber.

S MEDLEY D. BUTLER, a retired Major General of the United States Marine Corps, living on a pension given him by the Government for having devoted his life to fighting, now comes out against war and has devoted his leisure time to writing a small book (52 pages) which he calls *War Is a Racket* (Round Table Press, N. Y. \$1.00), a title which describes its purpose and contents. It is written in his characteristic piquant style and winds up with a characteristic blast: "So I say 'To Hell with War'."

CLINTON ROGERS WOODRUFF.

## A Spiritual Dictionary

DICTIONNAIRE DE SPIRITUALITE: ascétique et mystique, doctrine et histoire. Publié sous la direction de Marcel Viller, S.J. Fascicle IV. Ascèse, Ascétisme (suite)—Basil (saint). Gabriel Beauchesne et ses fils, Paris. col. 961-1280. En souscription, 20 francs le fascicle.

THERE IS NOTHING published in the English language which at all answers to this dictionary of ascetic and mystical theology. The publication was begun some two years ago with the announcement that it would be completed in about twenty fascicle. The fourth has recently been issued. The titles fall under two categories. (1) There are a number of biographies of persons greater or less in importance, the outstanding article in this number being an account of the spiritual formation and the doctrine of St. Augustine of Hippo. (2) General subjects are also treated, as for instance in the important monograph on asceticism, begun in fascicle III, which occupies 55 columns of the present issue. It is wide in scope, including an historical account from Biblical to modern times, and also sections on the theological and psychological aspects of asceticism. Published separately it would form a good-sized book. Other important subjects dealt with in this number are: the Divine Attributes, with an account of methods of meditation on them; attention, treated psychologically in its relation to the spiritual life; aspirations and their function in the prayer-life; and a long historical survey of spiritual autobiographies from the third century to the present day. Careful attention is given to the bibliographies, which are not the least valuable part of the material here made available for reference and study. The authors are all experts in their own lines. An instance of the care shown in finding the right person for a given subject is the choice of the Rev. F. P. Harton of the English Church, author of *Elements of the Spiritual Life*, to write the section on Anglican spirituality under the general heading of "Spiritualité Anglaise." The Eastern Church has its due place among the titles. In a former fascicle, there was, for example, an excellent article on Aphraates by I. Hausherr, S.J., a well-known authority on that general period.

Scholars who are interested in the study of ascetic and mystical theology and allied subjects will find this a most valuable encyclopedia of information. The price is moderate; at the current rate of exchange each fascicle costs \$1.30; thus far they have come at intervals of about eight or nine months.

MOTHER MARY MAUDE, C.S.M.

## The Imitation of Christ

WHAT CAN I do to help?" asked a very ordinary man of Phillips Brooks. "What can you do? You can furnish one faithful Christian life. That was what Jesus did." Phillips Brooks has set up a man-sized job for all of us.

—Rev. W. Appleton Lawrence, D.D.



# NEWS OF THE CHURCH

## Faith, Order Group Convenes in Denmark

29 Different Churches Represented  
at Meeting; 1937 Conference to be  
in Edinburgh

MIDDELFART, DENMARK — Fifty-nine members representing 19 different countries and 29 different Churches attended the meeting at Hindsgaul August 4th to 7th of the Continuation Committee of the World Conference on Faith and Order.

The main business of the meeting was to prepare the program for the next World Conference on Faith and Order which is to be held in 1937.

In view of the fact that the Universal Christian Council on Life and Work is intending to hold a conference at Oxford, England, a few weeks earlier in 1937, the committee decided not to meet again at Lausanne, but in Edinburgh.

By the change in meeting places, those who are members of both conferences will

*(Continued on next page)*

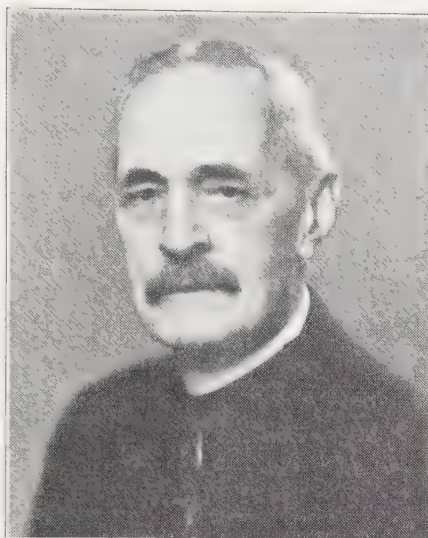
## Allegan, Mich., Roman Catholics Use Anglican Church After Fire

ALLEGAN, MICH.—Sometime ago the Roman Catholic Church of the Blessed Sacrament at Allegan burned to the ground. At once the vestry of the Church of the Good Shepherd, of which the Rev. Albert Linnell Schrock is rector, with the advice and consent of Bishop McCormick of Western Michigan, offered the Roman priest the full and free use of our church. He gratefully accepted and since that time his congregation has been using our church and our altar, with all the ornaments and equipment, for one or more Masses every Sunday and on the principal Holy Days, and for Benediction of the Blessed Sacrament. A fine spirit of friendship between the two congregations has resulted. The Roman Catholic congregation is building a splendid brick and stone church to be completed in the early autumn.

## Two Bishops Special Preachers in Grace Cathedral, San Francisco

SAN FRANCISCO—Bishop Bartlett of North Dakota was the special preacher in residence at Grace Cathedral during July. During August Bishop Barnwell was the preacher.

The Very Rev. Dr. P. T. Edrop of Christ Church Cathedral, Springfield, Mass., was the preacher August 11th at Choral Evensong. In September the Rev. Sturgis Riddle, student pastor at the University of California in Berkeley and member of the Church Divinity School of the Pacific, will give a series of sermons on Christianity and the College Mind.



DR. GARDINER C. TUCKER

## Church School of Pacific Session Opens August 26th

Two Clergymen Added to Faculty and  
Will be in Residence

BERKELEY, CALIF.—The new term of the Church Divinity School of the Pacific began August 26th. The Very Rev. H. H. Shires is in residence in the new deanery.

The Rev. Sturgis Lee Riddle and the Rev. Everett Bosshard have been added to the faculty and will be in residence at the school.

A successful effort is being made to add to the income of the school. Three hundred friends are being asked to give \$20 annually for five years. One hundred and twenty-three already have subscribed.

## Centenary of First Australian

Bishop to be Observed in 1936

SYDNEY—Preparations are being made to celebrate the centenary of Bishop Broughton in 1936. He was the first Bishop of Australia. Today there are four archbishops, 20 diocesan bishops, and nearly 1,700 clergy of the Anglican communion in Australia.

## Chicago Centenary Fund \$541,000

CHICAGO—A \$10,000 contribution to the Centenary Fund of the diocese of Chicago, together with several other substantial sums, has brought the fund to \$541,000, according to a report by Wirt Wright, executive vice-president. A special gifts committee of 20 prominent Churchmen, under the chairmanship of Col. E. J. Blair, is working for larger gifts.

## Parish to Observe 50th Year of Rector

Mobile, Ala., Celebration in Honor  
of Dr. Gardiner C. Tucker Sep-  
tember 1st

MOBILE, ALA.—The 50th anniversary of the institution of the Rev. Dr. Gardiner C. Tucker as rector of St. John's Church here will be observed by the parish September 1st.

Dr. Tucker's father and grandfather were clergymen, and three of his sons are in the ministry. They are the Rev. Messrs. Gardiner L. Tucker, Irwin St. John Tucker, and Royal K. Tucker.

In the past 50 years Dr. Tucker has baptized 3,027 persons, presented for confirmation 1,976, officiated at 1,291 weddings, 2,155 funerals, 4,836 Communion services, and 5,737 other services.

In 1885 there were 400 communicants in the parish. The parish now has more than 900. During the rectorship of Dr. Tucker the chancel has been renewed, pipe organ installed, and new rectory and chapter house built.

## Bishop Barnwell's

### Translation Approved

NEW YORK—A sufficient number of consents to the translation of the Rt. Rev. Dr. Middleton S. Barnwell, Bishop of the missionary district of Idaho, to be Bishop Coadjutor of the diocese of Georgia, have been received by the Presiding Bishop and this change of status is therefore effective, subject to the date set by Bishop Barnwell for his transfer of responsibility.

In the meantime the Presiding Bishop has designated Bishop Barnwell as Bishop in charge of Idaho until further arrangement is authorized.



## Knights of SS. John Reelect Officers

Grand Council Plans to Open Office  
at Albany Diocesan House; Head-  
quarters Still in Philadelphia

PHILADELPHIA — National officers of the Knights of SS. John were re-elected at the annual meeting of the Grand Council August 17th at the Knights' camp.

The Grand Council decided to open an office at the Diocesan House in Albany, the headquarters to be continued at 3012 W. Coulter street, Philadelphia.

During August chapters were opened at Morris and Waterville, N. Y., and in Anchorage, Alaska, and work revived at Tupper Lake, N. Y.

Samuel Boyd of 5550 Thomas avenue, Philadelphia, was appointed field director of the diocese of Pennsylvania by the grand commander, the Rev. Dr. F. M. Wetherill. The Very Rev. C. L. Lewis of Albany is chaplain, Paul E. Quirin is grand secretary and treasurer, and Roland D. Pollock is grand vice-commander.

## Marianna, Ark., Rector Observes 25th Year

ganists of the diocese of Chicago this fall, according to Stanley Martin, president of the Diocesan Choirmasters' Association. The course will be given at St. Mark's parish house, Evanston, in November and will cover a week. It is intended to aid the choirmaster in his various problems and will be the first course of its kind given by the local association.

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## Faith and Order Group Convenes in Denmark

(Continued from page 177)

be enabled to attend them with a minimum of difficulty.

### SERVICES OF SPECIAL INTEREST

Two services of special interest were held during the conference, though neither was an official part of it. On Sunday, August 4th, the Archbishop of York was the preacher at the historic twelfth century Cathedral in Odense, which was crowded with members of the conference and visitors from all parts of Denmark. On Tuesday, the feast of the Transfiguration, an Anglican celebration of the Holy Eucharist was held in the parish church of Middelfart, through the courtesy of the local Danish Lutheran clergy, the Archdeacon of Monmouth being the celebrant.

The Archbishop of York presided at the meeting of the committee, assisted by Vice-Chairman Prof. Adolf Deissmann (German Evangelical Lutheran) and the Metropolitan of Thyateira of the Greek Orthodox Church.

Prof. Nørregaard of Copenhagen at the opening meeting delivered an address of welcome in the name of the Bishop of Copenhagen and the Church in Denmark. A telegram of greeting was sent to the Bishop.

The committee also sent the Bishop a message of sympathy with the Church of Denmark on the death of his predecessor, Bishop Ostenfeld, who had been one of the committee's original members.

The purpose of the conference is to enable the representatives of different Churches to discuss with one another their different points of view with a view to preparing the way for Christian reunion.

### COMMISSIONS AT WORK

Various international commissions have been at work since 1927 preparing material for discussion on subjects which were left in prominence after that conference, and the program now drawn up is based upon the material thus provided.

It is proposed that the conference shall open and close with affirmations of united

allegiance to our Lord Jesus Christ, and in the intervening period the following four subjects are to be the basis of discussion: The Grace of Our Lord Jesus Christ, The Church of Christ and the Word of God, The Church of Christ: Ministry and Sacraments, and The Church's Unity in Life and Worship.

The three commissions preparing material for discussion at the conference made their reports. The reports were presented by the commission chairmen, Dr. Zoellner (Germany), Dean Sperry (United States), and the Bishop of Gloucester.

News of the appeal of the Emperor of Ethiopia for the prayers of Christians for peace was received during the meeting, and the chairman led the committee in prayer.

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The Rev. Granville Mercer Williams, S.S.J.E.,  
S.T.D., Editor  
The Rev. Charles Carroll Edmunds, D.D.,  
Associate Editor

September, 1935 Vol. XXXIX. No. 3

Editorial Comment  
Movement Forward—Proportion—Reforms  
—The Appearing of God's Kingdom—  
Brother Hulet—Man's Fate—Youth and  
Catholicism—Fundamentals—Letter to the  
Editor.  
The Meaning of Catholic Authority. Royden  
Keith Yerkes  
Fortunatus, Poet of the Holy Cross. Bernard  
M. Peebles  
Things That May Hurt Us. Walter Klein  
A Modest Defense. Part II. John R. Crosby  
The Scottish Prayer Book. Robert C. Hun-  
sicker  
Heroes of Christianity. Part V. Saint Cyprian.  
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MEMBERS OF THE FACULTY, LAKE TAHOE SUMMER SCHOOL

## Hold Nevada Summer School, Convention

Successful Sessions at Lake Tahoe Conference; Other Diocesan Camps Well Attended

**L**AKE TAHOE, NEV.—The recent summer school here was attended by more than one hundred persons. Faculty members included the Rev. Dr. H. H. Gowen of Seattle, the Rev. Goodrich Fennor of Kansas City, the Ven. Dr. W. R. H. Hodgkin of San Francisco, and Mrs. Harold Woodward of St. Louis. Bishop Jenkins of Nevada was in charge.

The convention of the district of Nevada was held July 27th and 28th preceding the summer school.

The annual meeting of the Church Service League of the district was held July 29th. More women from the district were in attendance than at any previous annual meeting. Marked progress in the women's work was reported from all parts of Nevada. Miss Charlotte Brown was reelected president.

### South Florida Camps Most Successful

**ORLANDO, FLA.**—The diocesan camps for young people, in the diocese of South Florida, have just completed the most successful sessions in the history of the camps. All sessions were held at Lake Byrd Lodge, near Avon Park.

Camp St. Mary, for younger girls, directed by Miss Alcesta Tulane of St. Petersburg, was attended by 61 girls.

Camp Perry for boys, directed by Morton O. Nace of Tampa, had 65 boys in attendance.

Camp Wingmann for boys and girls had 95 campers, the capacity of the lodge, in attendance. The Rev. H. I. Louttit of West Palm Beach served as the director and chaplain.

Plans of the diocesan department of religious education contemplate a conference for adults next year, in connection with the diocesan camps. Requests for such a conference being so numerous from parents of campers and other Church school workers throughout the diocese.

The camp committee of the diocese, under the direction of Bishop Wing, consisted of Bishop Wing as honorary director, the Rev. H. I. Louttit, treasurer, Morton O. Nace, business manager, W. J. Morrison, Jr., assistant manager, and the Rev. Harry G. Walker, steward.

### Bishop Huston Dedicates Camp

**SEATTLE, WASH.**—With peaks of the Cascade mountains for a reredos, rustic construction for roof and pews, and newly erected cabins and recreation buildings to house the parishioners, Bishop Huston of Olympia dedicated the chapel of the diocesan camp for boys and girls near Goldbar July 17th. Fifty-nine boys and 35 girls attended, in addition to the staffs.

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### Many at Milwaukee Camps

**MILWAUKEE**—Summer camps and conferences for young people of this diocese were ably conducted under the general direction of the Rev. K. D. Martin, rector of St. Matthew's Church, Kenosha.

The diocesan conference and camp for young men at Nashotah Lake had an attendance of 40. More than 70 members of the Young People's Fellowship attended their camps. In addition, 54 choir boys and 50 Boy Scouts of St. Matthew's attended the parochial camps.



## SUMMER IS STILL AT HIGH TIDE AT Chalfonte-Haddon Hall

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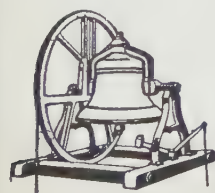
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## Commission to Issue Bible Reading Helps

Reception of Meditation Pamphlets Gives Encouragement to Plan for Series of Six Numbers Yearly

CINCINNATI—The Joint Commission on the Forward Movement is greatly encouraged by the Church-wide reception of the pamphlets on Daily Bible Reading and Meditation. Orders for more than one and a half million copies were sent out since Lent. The people of the Church thus plainly indicate their desire to use these aids for Forward Movement in spiritual life.

The Commission has therefore resolved to issue regular Bible Reading and Meditation helps throughout the Church year. Six issues a year are contemplated. A staff of capable editors is being called together to plan each issue. The pamphlets will be of the same size as the Trinity-tide manual *Follow On*, (3¼ by 5¾ inches), in attractive, uniform style, the cover color changing with the Church seasons. Each issue will consist of about sixty-four pages in large type. Contents: a page a day, with Bible reading reference, and guide to meditation and action. In addition there will be pages of helpful prayers, and an article upon a subject basic for Faith and Action.

The cost of each issue will be only two cents a copy, \$1.00 for 50, postpaid. Single copies to one address, 25 cts. for the six issues, postpaid.

The new series will bear the standing title: *Forward—Day By Day*, and the issues will appear as follows:

Season	Months	When Ready
Late Trinity	Oct.-Nov.	Sept. 10, 1935
Advent-Christmas	Dec.	Nov. 9, 1935
Epiphany-Pre Lent	Jan.-Feb.	Dec. 16, 1935
Lent	Mar.-Apr.	Feb. 5, 1936
Easter-Pentecost	April-May	Mar. 21, 1936
Trinity (first half)	Summer mos.	May 11, 1936

The first number of *Forward—Day By Day* will contain nine weeks Bible readings and meditations—a page a day, dated—under the general theme, His Witnesses—the missionary motif. A sub-theme each week with study review each Saturday. Reference to the Epistle and Gospel for the succeeding Sunday.

Orders for the new series, or any part of them, should be sent to THE FORWARD MOVEMENT COMMISSION, 223 West Seventh street, Cincinnati, Ohio.

### BIG DEMAND FOR THE NEW SERIES

Less than three weeks after the circular on the October and November booklet "Forward" was sent out, 518 advance orders were received by the Commission, totalling nearly 80,000 copies.

### WAYS FOR USING "FOLLOW ON"

The Forward Movement Commission has plenty of copies of *Follow On* which will always be valuable for its complete text of the Acts, in pocket size. These will be useful as text books for Church school classes, in Bible Study classes, and would be useful for marking up and cutting in the process for study. The complete series of *Forward—Day By Day* would make a life-enriching gift for birthday or other anniversary, or perhaps for some friend going on a journey. Their scope and presentation make them appropriate for Christians of any name.

### Organ Recitals in New York Churches

NEW YORK—St. Paul's Chapel of Trinity parish has had organ recitals throughout the summer on Tuesdays at 1 P.M. St. Paul's is in the center of the business district, and many business men and women have been able to come in to the recitals during part of the lunch hour.

In Trinity Church also, there have been summer recitals, which have been well attended by appreciative audiences from the same district.

## Election of Jerusalem Patriarch is Contested

JERUSALEM—Unfortunately the attempts to find the basis for an agreement between the Arab Orthodox and the new Patriarch of Jerusalem have failed, and the Arab Orthodox executive has decided to present a petition to the High Court contesting the validity of the recent election of Mgr. Timotheos Themelis as Patriarch.

### New Jersey Priest Improving

TRENTON, N. J.—The Rev. Milton C. Craft, for 42 years rector of Grace Church this city, who underwent an operation for appendicitis August 13th, and has been in a serious condition in Mercer Hospital since that time, is reported improved.



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## 149 Attend Catholic School at Oxford

Lord Justice Slessor Presides at Sessions; Dr. Kenneth Kirk Gives Opening Address

LONDON—The body of Catholic students which has met until recently under the name of the Anglo-Catholic Summer School of Sociology, gathered recently at Keble College, Oxford, for the eleventh year, under the new title which indicates its constituent part in the regular activity of the Church Union.

After some years devoted to specific social and economic problems in the light of Catholic philosophy, the school this year returns to fundamental dogmatic theology, and its studies are grouped under the subject, God, Man, and the World. This return to dogma is no evasion of actual problems of justice and crisis, but a task imposed by the results of recent years' work. The stirring debate last year on Communism revealed a fundamental distinction between the Christian conception of the world as a creation of God, and those types of thought that regard the world as inclusive of God. All secular utopias tend to this latter kind of pantheism, if they are religious, and to naturalism if they are not, and not a few Christians are ensnared.

### PREPARATORY WORK IN SYLLABUS

The preparatory work of the school embodied in its syllabus was accordingly based on the recognition that behind all contemporary movements of any power there lies a world view which has the force of a theology, even where it has no religious intention. The syllabus may be said to have settled quite definitely that theology is no mere academic and historical theorizing, but a matter of utmost practical importance for determining the nature of actual forces in the world of today.

It appears that the presentation of theology had led to a fear that intending members would be intimidated from attending. In fact, the membership was larger than it has ever been before, numbering 149 persons: 79 men and 70 women. Its representative character is indicated by the presence of priests and laity from the United States, Newfoundland, South Africa, a recent convert of German-Jewish origin, and a Rumanian monk.

Fortunately, Lord Justice Slessor was able to leave the administration of justice and Church Union business to come and preside over the general meetings of the school. As always, the work of the school was done by the members in study groups, which met during the morning. They had to guide them the syllabus circulated beforehand, and three papers by the selected speakers published in *Christendom*. These were this year Dr. S. C. Carpenter, dean of Exeter, who wrote on The Christian Doctrine of Creation; the Rev. H. Balmforth, headmaster of St. Edmund's School, Canterbury, on The Catholic Doctrine of Man; and Canon A. L. Lilley, on The Catholic Doctrine of the World.

### DR. KIRK ON FANATICISM

The proceedings were opened with an introductory address by Dr. Kenneth E. Kirk, the Regius Professor of Moral Theology in the university. The address was delivered with Dr. Kirk's usual gifts of extempore and lucid impressiveness. It was a discourse on Faith or Fanaticism. Oxford in vacation, he said, was full of people who take things and themselves seriously; and the outside world has movements in deadly earnest about some object or world view. Some end in the ludicrous, others threaten disaster. What does it mean, he asked, to take things and ourselves seriously? One false way of doing so is the habit of thinking and speaking "adverbially," being content with the best motive and spirit, but indifferent to the objective value of the action. To say the wrong thing nicely, to consider that what you do does not matter so long as, in the Oxford manner, you do it gentlemanly, are examples of this sinful habit. People who truly take things seriously regard the rightness and wrongness of actions objectively.

And yet, Dr. Kirk went on, to take things objectively with seriousness can lead to the grimness of fanaticism. This was real-

ized by the ancient world in its suspicion of the temple priest, by the eighteenth century in its derision of enthusiasm, and by the early Church in its repudiation of stoic seriousness. Fanaticism is condemned by wisdom because it is a half-truth, lacking in true balance. There are few dangers greater than fanaticism, and fanaticism is inherent in every world view except the Christian. Moreover, it becomes a disease of Christianity where the latter is not based upon the truth of the Creator, and the full Christian theology can alone rescue the world from its danger.

Fanaticism has three marks. It is the child of morbidity, it enjoys emotions it never disciplines, or it allows them to take control of the will. Horror, hatred, jealousy, sentimentality are some of its material. Philanthropists are often moved by nothing but the horror they feel at bad conditions, patriots by hatred of other people, social revolutions by jealousy of other classes. Secondly, fanaticism is nurtured by fear; it feels the environment to be too strong for it, it becomes unscrupulous, and though its end may be altruistic, it justifies any means. Thirdly, fanaticism grows with a sense of self-importance; everything

## Church Services

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Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. Organ Recital, Saturdays, 4:30.

#### St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

#### Sunday Services

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11:00 A.M., Morning Prayer and Sermon.

#### Thursdays and Holy Days

12:00 M., Holy Communion.

#### St. Thomas Church, New York

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Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion;

Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

#### St. Bartholomew's Church, New York

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11 A.M., Morning service and sermon.

Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

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Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:30-5:15, 7:30-8:15.



depends upon one's own efforts; we are the center of the universe. Communism, Fascism, and many forms of Christian propaganda are moved by sentimentality, fear, and self-importance. The world has no greater menace than a combination of these three forces in race, nation, or class.

#### CHRISTIAN RESISTANCE

The Judæan-Christian tradition realizes this danger. Hence its resistance to polytheism and idolatry. Polytheism, with a superficial appearance of being harmless, presents to man for his imitation a spectacle of little gods moved by hatred and jealousy. None are very good, many are malignant. Such gods fill man with fear and also with the conceit that gods and demons are very like men. Idolatry panders to a craving for the unnatural. Men cannot but fear to offend gods identified with stocks and stones and trees. And idolatry, by treating God as a stock or a stone, exalts the importance of man and depresses the importance of God. Man has his god in his pocket, he can charm him and have him as a mascot. He is master of the gods.

To go back to Christian theology means, continued Dr. Kirk, to go back to the Judæan-Christian tradition of which the first words are that God is one and that God is Spirit. This is the ground of faith, the first Christian virtue, and the only corrective of fanaticism. It substitutes love for horror, certainty for fear, dependence for self-dependence. Faith is an attitude of the mind, the will, and the emotions. It appeals to facts, not to ideals. The final criticism of ideals, like secular totalitarianism, is that they have never succeeded. Though tried often, they have never become facts. Abraham, the first fruit of the Church of God, is the pattern of Christian faith. He is not the example, for he had not much history behind him. The Christian has a great deal, and the New Testament demands that if Abraham, with so little to go on, could yet be the pattern of love, confidence, and dependence, what should not the faith of the Christian be? The facts of the Incarnation of the Son of God, His birth, His dying, His rising, His gift of the Spirit, are facts incontrovertible. They inculcate that love, confidence, and dependence which give the Christian a joyous carelessness in utter contrast to the grim, iron atmosphere of fanaticism. Monotheism is the spiritual core of Christian Theology, and Christianity deliberately substituted faith for fanaticism.

#### TODAY AND TOMORROW

These considerations, Dr. Kirk said, only touched the subject before the school indirectly. In conclusion, he offered some reflections on a Christian attitude to history. The syllabus had set out certain antitheses, such as this-worldliness and other-worldliness, immanence and transcendence. To this he would add another antithesis which touched all the others. A human policy could be for today or tomorrow. Which is ours to be? There is a true and false form of each. The Epicurean chooses today; the Communist tomorrow, and is ready for sufferings today for himself and others. Most materialists make happiness today their criterion; and the other-worldlings set the whole of today on one side in view of the Second Coming.

## † Necrology †

*"May they rest in peace, and may light perpetual shine upon them."*

#### MRS. E. L. PARSONS

SAN FRANCISCO—Mrs. Bertha Brush Parsons, wife of Bishop Parsons of California, died at St. Luke's Hospital August 19th after a long illness.

She was born March 17, 1872, the daughter of Dean Brush of the Sheffield Scientific School of Yale University. She was married in 1897 and came to make her home in California.

Mrs. Parsons was deeply interested in the affairs of the three parishes where her husband was rector, and especially in St. Mark's, Berkeley.

She is survived by her husband and three children, Arthur W., Harriet T., and Mrs. Helen P. Dallas.

The funeral service was held in the Chapel of Grace, of Grace Cathedral, August 21st with the Very Rev. Dr. J. Wilmer Gresham of the Cathedral, the Rev. Henry Ohlhoff, vicar of the Church of St. Mary the Virgin, the Rev. Charles P. Deems, rector of St. Mark's Church, Minneapolis, Archdeacon Hodgkin of California, and Bishop Sanford of Jan Joaquin officiating.

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MANILA—A memorial window to the late Governor of the Mountain Province, Philippine Islands, John Chrysostom Early, will soon be set up and dedicated in the Cathedral of St. Mary and St. John, Manila. Near the window there will also be placed a bronze tablet describing the varied activities of Governor Early. The

window is to be in the north transept of the Cathedral representing the Transfiguration, and carries out the design originally planned for the Cathedral. Many small contributions have come from Igorots who knew and loved the Governor and wished to pay a tribute to his name. The window is from Clayton and Bell, London, and the tablet has been made in Manila.

New Grantham Suffragan

LONDON—The Rt. Rev. E. M. Blackie, Bishop-Suffragan of Grantham, arch-deacon of Stow, and canon of Lincoln, has been translated to the suffragan see of Grimsby; and the Rev. A. I. Greaves, canon and sub-dean of Lincoln Cathedral, has been appointed Bishop-Suffragan of Grantham.

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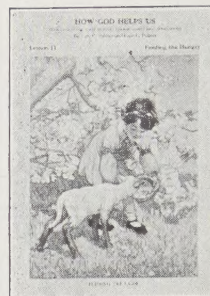
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